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RELIGIOUS MISCELLANY.

[For the New York Observer.]

CHARACTER AND CONDITION OF THE PEOPLE IN THE GREAT VALLEY.

There is no error, I believe, into which tourists are so apt to fall, as that of too hasty *generalization*. Passing rapidly, as they commonly do, through the places which they visit, and having very little opportunity to become acquainted with the state of society, they are prone to forget how unsafe and unfair it is, to draw general conclusions from such insulated facts as they may happen to collect. Our complaints on this score, have been loud and just, against divers foreign travellers in the United States. There is nothing for which their flippancies are so remarkable, as miserable caricatures of our manners and institutions, which they had little time or inclination to study. And although the danger of being either prejudiced or misled, is not near so great when visiting different sections of one's own country, as in passing over seas, still it is obvious, from the nature of the case, that in a territory to wide as ours, the largest portions of which are in a state of rapid transition, even the native tourist, whose time is limited, cannot fairly consider himself as entitled to do more than modestly put down the results of his observations and reflections, and submit them to the judgment (and correction, if need be,) of the candid reader.

But after making every allowance, it will be admitted, that in travelling *four thousand* miles by the public conveyances, in May and June, through and along the borders of *thirteen* States; stopping every where at the most frequented hotels, and conversing freely with all classes of people, one must be very unobservant not to collect a great many facts in regard to the condition of the people. Considering that you are in so new a country, after you cross the mountains, and especially after going a thousand miles further west, nothing strikes you more forcibly than the contrast between the 'settlers' and the lower classes in Ireland, Belgium, France and most other European states. It would argue the most inexcusable ignorance to say, that there are no *poor* people in the Great Valley. There are certainly multitudes of such in the American acceptation of the term—thousands, no doubt, who suffer great hardships and privations for a few years, after they plant themselves down in the wilderness. But as far as my observation extended, there are no beggars to obstruct your progress, and deafen you by their clamor. I scarcely recollect an instance of solicitaion for charity, during the whole of my long journey; and such is the abundance of *corn* and *bacon* every where, to say nothing of other provisions, that it seems hardly possible for the very poorest class, with a particle of industry, to suffer for a single day from actual want. The corn of that country makes excellent bread, while the price of it is so low, and wages are so high, that any able-bodied man can earn enough in a week, to feed his family two or three months. Sickness there may be, and the want of a thousand comforts and conveniences; but of absolute destitution, except from idleness and vice, I believe there is very little.

One circumstance struck me very forcibly and very encouragingly, viz: that whatever you find to blame or lament in the state of things, it is almost every where improving. As it is in 'the outward estate' of the people, so it is in more important matters. I do not recollect a single place—city, town, village, or settlement, large or small, where, from the best inquiries I could make, it appears that the state of society is growing worse—that intemperance, profane swearing, Sabbath-breaking, and the like, are increasing—that any churches or school-houses which had once been frequented, are now forsaken. On the contrary, the general testimony is, that the standard of morality is rising—that the cause of temperance is gaining ground—that the Sabbath is better kept than it used to be—that popular education is on the advance—and that there is a growing willingness to aid in supporting the gospel. All these I regard as highly encouraging 'signs of the times.' They clearly prove, I think, that there is a conservative principle in our institutions, which is ready to be developed, under circumstances in the smallest degree favorable, and that home missions, and other kindred agencies, are exerting a mighty influence, however silent and unobtrusive, in moulding the character, and shaping the destinies of 'multitudes, multitudes, in the valley of decision.' However low the literary, moral and religious standards may be any where, (and they are certainly low in very many places,) the fact, that they are steadily, though they are slowly rising, should excite us to 'thank God and take courage.'

It is well known to every body, that the population of our new states and territories is a mixed, and in some respects heterogeneous population. The early settlers are from all the eastern, middle, and southern states—from Canada, from England, Scotland, and Ireland—Frenchmen, Poles, Swiss, Hollanders and Germans. In time they will amalgámate and become one great people; but without a miracle, as signal as that which scattered the builders of Babel, they cannot for many years to come, be brought to think alike and act together, even on subjects of vital importance to their common prosperity. However much, therefore, we may regret their antipathies and repulsions, it ill becomes us either to complain of what cannot for the present be otherwise, or to relax in our efforts to encourage and help them.

Above the fortieth degree of north latitude, the New England blood decidedly predominates—much of it, as warm as so cold a climate will allow, is directly from the states east of Hudson's river, and almost as much more somewhat quickened by a sojourn of one or two generations in Western New York. As a general fact, the further you go north, the more obvious is the predominance of the New England character, in some of its best and some of its worst features. The *Yankees* at the west, consist of *three*, or perhaps it would be more correct to say, *four* classes. The first class are men of high moral and Christian principle, who having enjoyed all the rich blessings of our domestic, literary, and religious institutions at the east, are ready to incur almost any expense of time, money, and personal effort, to transplan them into the fertile regions which they have selected for their future abode, and the home of their posterity. These are the men to build school houses, and churches, and colleges—to settle ministers, take the charge of Sabbath schools, to distribute Bibles and religious Tracts, found village libraries, and take the lead in every other good enterprise. It is by such emigrants, that the 'foundations of many generations' are to be laid, and these broad foundations they are actually laying over an immense extent of the finest territory on this or any other continent. Millions will rise up and call them blessed.

Another class from the same stock, consists of shrewd, sober, enterprising men, lawyers, physicians, farmers, traders and mechanics, who go out to better their condition, and many of whom are ready to fall in with the first class in building up good society, while others are so absorbed in making money, that they have no time, secular or sacred, for any thing else; and some rapidly degenerate from the good habits in which they were brought up, and which they were rather proud of when they first came into the country.

A *third* class of New England emigrants, consists of men, who, when they sold out and moved to the west, were members of churches of different denominations in good standing, but whose religion would not bear transportation, and who are so far from making themselves known as professing Christians, that they studiously conceal the fact, and seem to rejoice that they can at so cheap a rate, free themselves from the restraints and the requirements of their church relations. But as I shall have occasion to allude to this class of emigrants in another place, I pass on to the

Fourth class, which consists of restless and desperate adventurers—men of loose habits, bad principles and damaged characters; and who are so far from doing any honor to the land of their nativity, that they carry a moral pestilence along with them wherever they go, and make us a reproach and a bye-word among those who have not discrimination or candor enough to distinguish between the 'precious and the vile.' These are your keen, cool, itinerant dealers in 'notions'—your low, bar-room sneerers at religion and priestcraft—your sly infidels—your stealthy prowlers about the safeguard of society—your hard drinkers, your blasphemers; in one word, your men of 'reprobate minds, whose conscience is seared as with a hot iron, and whose end is destruction.' Far be it from me to say that all this class of 'evil men and seducers,' scattered over the western states, are from New England. The number of such is very small, compared with the sober and industrious classes already mentioned.

As you go south of the fortieth degree, you get out of Western New England, and find yourself surrounded by emigrants from the middle and southern states. Among these, are a great many men of intelligence, property, and high moral worth, who have made great sacrifices, and crossed the Ohio, to escape from the curse of slavery, which they could no longer endure, and are now infinitely happier in moistening the soil with the sweat of their own brows, than they were when 'bond men and bond women,' were doing it for them. Many of these emancipated white slaves, (for the masters are slaves as well as the servants,) especially from Kentucky, are excellent farmers, and in clearing up their pasture land, have a regard to ornament and comfort, which you must not expect to find among the New England settlers. Passing through a noble forest one day, not far from the Mississippi, we came upon a new *clearing*. Observing that the tallest and finest trees were left, I said to my fellow traveller, 'the owner of this tract must be a Kentuckian;' and as a respectable looking man was then at work, cutting away the underbrush and small trees near the road, I availed myself, after a little conversation, of my Yankee privilege, and asked him, 'where he was from?' 'From Kentucky,' was his answer; and I then gave him the reason for asking the question, with which he seemed to be amused and gratified.

Any one who avails himself of the ordinary means of information, and reflects at all upon the subject before he leaves home, expects to meet with a great many shrewd, independent, and enterprising men on the frontiers; but when you come to travel in the western states, and to see them as they are, you find these characteristics more common and prominent than you had anticipated. But few of your ordinary, clever, shiftless sort of folks, emigrate. It is the powder that goes off—the volatile spirit that escapes. There is vastly more variety and *individuality* of character in the west than in the east. Here, if every man does not 'fight upon his own hook,' he is forced, from necessity, to think, and plan, and act for himself, and by himself, till this becomes a settled habit. All the resources of his mind are put in requisition, and kept in habitual exercise. His wits, if he has any, are exceedingly sharpened by exercise; and if he has none, he will hardly make his way at the west, however he may contrive to jog along here. There he learns how to overcome difficulties, which we should be very loth to encounter, and to accomplish the same end by a variety of means. If one thing will not do, he feels confident another will. When he finds no bridge, he plunges into the stream. If the river is too high to be forded, he swims it. If a tree has fallen across his path, he does not stop to clear it away, but goes round it. If he cannot find time to hew the logs for his cabin, he puts them up without hewing. If he has neither brick nor stone at hand for his chimney, he makes a *cobhouse* answer the same purpose. These characteristics certainly do not mark a high degree of refinement; and they will gradually disappear; but they are more or less prominent in all new countries; and if the progress of physical, educational, and moral improvements, makes a better and more desirable state of society, as it certainly does, it is at the expense of some traits of character, which we cannot but admire.

For the Register and Observer.

LETTER TO A YOUNG LADY ON HER MARRIAGE.

(Concluded.)

Let me earnestly recommend you to treat your husband with that politeness, which is indeed the due of every one, of whatever rank, and fortune; I see no reason why politeness, that politeness which claims kindness as its parent, and most tender nurse, should be unknown in any of the domestic relations, more especially in the nearest of all, that of a husband and wife. We think it, and justly, due to and from our friends and acquaintances; and, indeed, to and from every one with whom we have any kind of communication; you know, that a truly polite person does not exclude the youngest child from his code of politeness; how much more is it one of the essentials in the promotion of matrimonial happiness.

Let it be your pride to show deference to your husband; you vowed obedience, fulfil your voluntary vow, and you will be blessed; you will find it both easy and delightful, to obey him whom you love, and whose due it certainly is by the laws of God, so that it can be no irksome duty to you: feel always a pleasure in complying with his wishes, expressed or implied;—nay more, in yielding yours with a winning sweetness, and grace to his. In the style and management of your dress, study to please him. Could any article of dress, displeasing to his taste, be it good or be it bad, afford you pleasure in the wearing? Dress always to please your husband; the opinion of others, in comparison with his, to you must be valueless; if he admires your style of dress it is enough, and all that you ought to wish to possess. In the arrangements of your domestic establishment, study to increase his comfort; and in all things and at all times study his comfort—it will promote your mutual happiness.

In Miss Edgeworth's 'Helen,' there is an interesting scene, simply and delicately described; so perfectly life-like, that I do think it will interest and instruct you. The scene is laid in a drawing-room, I believe, and all the company had retired except the two, in whom I am anxious to interest you. The husband, a nobleman, holding a responsible office under government, was leaning on the mantel by which he was standing; he was oppressed by the cares of office, wearied, and may be sick at heart; his wife approached, his true sympathizer—the care was in an instant chased from his lit-up countenance, and, with his arm around her, he drew her toward him, and in a tone of voice, she did not forget, told her that 'She was his comfort always,' and this sure was not an occurrence, a few months after marriage, when the lady was young, beautiful, and attractive: for they had a daughter to copy their virtues and she was married. Dear Louisa, be you to your husband thus, which this noble lady, (noble in the best meaning of the word,) was to hers—'His comfort always.' What a pleasure to you, if you are that which I do fondly hope, to be conscious that your approach ever brings the smile and the blush of pleasure on the countenance of the being, who has vowed to cherish you through life; through weal and woe; let the tones of kindness and affection alone be heard from you. Never let him see you subdued by idle and silly fears; but ever exercise over yourself a strict self-government, and comport yourself on all occasions with true womanly dignity. Do not forget amidst the many blessings which surround you, your mutual relations, your friends and your home; to prepare yourself for the trials, the discipline of life, portioned out to every one by their Heavenly Father; then, when they are yours, you will be better able to endure them with that resignation which it is the duty of every one to evince.

There is one thing, my dear Louisa, I wish you to remember, that is, that you have not married a perfect being; we are none of us perfect, you yourself are not perfect; perfection does not inhabit our earth; do not then be disappointed, that all perfection is not, and indeed cannot fall to your lot: but treasure it up for daily use, that you must 'Bear and forbear.' This duty, binding on us all, is doubly binding on you as a wife; should you discover any trait which is not quite allied to perfection, share the discovery with no third person; you may confess your own faults, but your husband's never; were but a hint to pass your lips you would have sealed your degradation; and while I advise you not to seek for such discoveries, I do most affectionately advise you to seek for your own failings and spend much time in their amendment; you yourself will be best able to appreciate fully your great gain. I have advised you not to annoy your husband with recitals of your domestic grievances; gentlemen are not particularly fond of such recitals: neither annoy your friends with such complaints, it is unladylike. Strive by the powerful influence of your example to make even of bad servants, good ones: and that this may be effected, treat them from the first as friends. Be it your delight to show them kindness and attention. Let them see that your interest in them does not extend merely to ascertain whether the work they perform for you, is a fair equivalent for the money they receive, (when any thing extra is necessary to be done if you do not wish to employ additional help remember it is but right they should receive something extra too,) but that your interest in them extends to their moral and spiritual culture and well-being. Promote their happiness in every possible way. Induce them to confide in you as a kind friend, and use their confidence in you for their benefit; if they are ignorant, impart instruction to them; teach them to appreciate the advantages of education as a preparation for a higher state of enjoyment in a future life. Instil into them a taste for reading, and lend them useful and interesting books; tell them how necessary it is to reflect upon what they have read; that without reflection reading is just so much time wasted; and reading is a quiet home pleasure; should you be fortunate enough to succeed, you will rarely have to complain of their propensity for what is termed gossipping.

Always possess a perfect command over yourself; give your servants no advantages over you, which you certainly will, if they ever see anger in your house. Be always mild and patient towards them; and it is more than likely that this last quality may be often in requisition. Do not forget, dear Louisa, that your servants will stand very much in need of relaxation, that they will often feel tired and weary: think of them when you are seated in your comfortable parlor and are enjoying the many comforts with which affection is not weary of supplying you,—think of them, for they need comforts too. Think thus, and act in accordance, and will not your family be a family of love? your servants while they respect, will also love you; and their love is worth much, very much more than many I fear are aware of: much of your personal comfort must depend on them: and if they love you and all around love you, how happy may you be; every where meeting smiling, happy, loving countenances. I rely much, very much on your affectionate disposition, it will be a foundation powerfully promotive of your future happiness.

There is another thing, my dear Louisa, I wish to impress on you; judicious liberality to the poor; do not think it degrading to visit their humble homes and personally to ascertain their wants, and in what manner they can be most effectually relieved: believe me, you will experience more real pleasure in raising their spirits depressed by poverty or grief, than in partaking of the gaieties of the most fashionable assemblies. Be a blessing, my dear Louisa, to all around you. How glorious is the career opened for woman! No conqueror's brilliant achievements can throw around them such a halo of glory, as that which surrounds even but one, who as a woman and a wife, has performed her duties aright; they indeed bring nought but desolation to many a hearth—rend asunder in the most awful manner, many a tie of nature and affection,—while she in her quiet sphere, brings nought but kindness and love, jewels she wears,—every eye meets hers with a look of affection and esteem; her influence through her example may make of many a dreary home an earthly Paradise, where every virtue shall grow in rich clusters, and many a one may rise up to call her blessed. Yes, woman's comparative weakness of constitution and delicacy of form, but renders the career marked out for her the more glorious, and impresses upon it the more powerfully, the impress of an Almighty Creator.

Dear Louisa, I hope one day to be the delighted witness of your felicity; it may not be indeed, till on both our brows age is legibly stamped; yet when we do meet, shall it not be with hearts as warm as those with which we bade each other farewell? Age will not diminish, but increase our affection for our dear friends; we shall have had time to prove their worth, their faithful affection.

My beloved Louisa,
believe me,
your attached friend.

THE SABBATH.

We have just returned from the tabernacle of the Most High, and the voice of the messenger is still in our ears. How blessed to the heart is the holy institution of the Sabbath! How timely is its quieting recurrence, just as we were growing weary in the spirit with the care and business of life, or becoming too much absorbed in the world.

On the Sabbath a thousand holy influences come over the mind, rectifying and sublime, and ennobling other subjects than those over which we too often grovel with a fond attachment, the greater portion of our lives. There is something in the quiet and repose of a city contrasted with its hurry and bustle but the day before, which is soothing to the heart. The impressive solemnity of the house of God, brings thoughtfulness and calm reflections—and the elequence of music as it stirs the waters of our better feelings, wins upon the soul and opens up its avenues for the reception of that word, which is life and salvation.

How blindly do they err to their own discontent and misery, who are forgetful of their Sabbath privileges! who never suffer their minds to react from worldliness of feeling—or to react only to become absorbed with the agitation of exciting pleasure. To them, there is no season of deep and holy thought—no hour sacred to heaven-born contemplation—not a moment when the soul uplifts itself with a rapturous sense of its divine origin to contemplate the sublime attributes of its God, and its own glorious original and distinction. In such seasons there is joy for the heart, which cannot be told in words, nor understood by those who have never experienced it. The are moments when the soul enjoys communion with the Being who is greater than kings and priests—who made the mountains—the deep quiet valleys—the everlasting ocean, and the starry firmament that arches over all with its mystery of sun, moon, and twinkling stars.

And is not the Sabbath then a blessing to man? And is he not mad with worse than a maniac's insanity, when he passes by the hallowed day without partaking of its divine influence? Can his labor be sweet in the coming week? Can his mind have gathered back from a thousand trials and perplexities, its serenity, its quiet and systematic action?—We fear not. And week after week will his moral perceptions grow more obtuse—and his sensual feelings stronger; and he will soon add another to those who are even now imparting the leaven of their unholy influence to every portion of society.—*Baltimore Monitor.*

With the good Christian, the end of one duty is the beginning of another.

[From the Sunday School Teacher.]

LETTER TO A YOUNG TEACHER.

A realizing sense of individual responsibility is of indispensbale importance to the Sabbath School teacher. He or she who despairs of doing good, unless assisted or supported by others, is resting upon a sandy foundation, which may at any moment be washed away. Friends may be removed by death—separation may place us almost beyond the reach of their influence. But the connexion of the soul with its Creator may always subsist in unbroken intimacy. It is a relation too independent of outward circumstances to be effected by time or place; and too sacred for a stranger to intermeddle with.

The minister who is the soul and life of the Sabbath school; the friend and guide of each teacher; the instructor and object of warm affection and heartfelt respect to each child; may be succeeded by one who will throw a withering blight over the whole institution, counteract the exertions of teachers by a half-way interest in, and understanding of, their plans, check the co-operation of parents by betraying his own indifference. and repress the ardor of the pupils by neglecting to notice their progress or gain their affections. But still, our head is not removed. It is God who has conferred upon us the privilege to live, who has appointed the duties of life, and who will hereafter call us to account for the manner in which we have performed those duties. It is to Him alone that we can safely look for guidance, and on Him alone that we must depend for unchanging support. If we maintain a constant communion with him, and with our whole hearts seek for light and wisdom, we may discover his will without the aid of an interpreter. Friends and instructors are his gifts. And often most valuable gifts they are. As such we should receive them gratefully; derive from them all the strength and assistance they are capable of giving; but remember, that their withdrawal does not release us from our obligation to do the will of him who sent us into the world. We have each an independent mission to fulfil, and while we avail ourselves of the co-operation of others, we should ever bear on our minds that it is for our individual action we shall be hereafter called to account. We may not be able to effect as much singly as by combined efforts; yet we may do something. The Sabbath School may not be so well disciplined in the absence of its regular superintendent as when his eye is upon it. But can you say that no good effect is produced upon any one of that multitude of children? Think of the manner in which many of them would probably have spent the hours if left to choose. May not some heart be so impressed, even in a tumultuous school, as to date its christian birth from that moment? May not some immortal spirit, if abandoned to the influence of chance, imbibe contamination which will cling to it throughout its existence? The teacher's meetings may not be so systematically conducted during the absence of the person who usually directs them as when he is present. More desultory conversation may take place. But is not that which is the unavoidable result of such a meeting, of a far more improving character than any of the teachers would probably be engaged in, or listening to, if spending the evening elsewhere? If so, is it right for us to neglect the good we may accomplish, because all cannot be done which might be effected under other circumstances? Suppose a parish to be destitute of a minister, and no person to be found willing to undertake the superintendency of the Sabbath School. Would that be a reason why those persons who were qualified to teach should not collect the untaught children on the Sabbath, and do them as much good as they had means and opportunity for? Will it be a sufficient excuse to offer to our Judge, for not feeding his lambs, that we could not do it in as regular and orderly a manner as we wished, or that a person would have laughed at us for attempting a Sabbath School, unless we had had the means of making a better one than we were able to do at such a time?

The field of duty may be either wilfully or unavoidably neglected by others: still our master says—'What is that to thee? follow thou me.' Though the spot upon which we labor may be an oasis in the desert, its fruits will be acceptable to the lord of the vineyard.

You may say, and truly, that you can do but little; or you may think nothing can be effected by so weak an instrument as yourself. This is no proof that great success may not attend your efforts if you will but make them. 'By weakest instrument sometimes, are great events produced.' It is impossible to calculate the effects of a word or action. They may be wide and endless, either for good or evil. The performance or neglect of a single duty may involve a train of consequences reaching far beyond this life.

If the father of our country had yielded to the humble self-distrust, which from our knowledge of his character, we can have no doubt tempted him to shrink from the responsibility he conscientiously assumed, would the blessing which he earned for us, now be ours? Would not that name have sunk into oblivion which is now embalmed in the heart of every true American?

He who effected incomparably more for his countrymen than did our own Washington, who not only delivered them from servitude, and led them to the promised land, but gave them a wiser and better set of laws than the world had ever known, and confirmed the worship of 'the one living and true God' in their land—he, when first directed to commence his work, sought to avoid it. 'Who am I,' said he, 'that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?' Remember the promise which overcame his diffidence—'Certainly I will be with thee.' And can we doubt that he who gives us also duties to perform, will be with us and sustain us in our work?

Think of Peter, James, and John; poor illiterate fishermen! How presumptuous must have appeared the enterprise they undertook to those who viewed it with a worldly eye! Might not they have pleaded in excuse for not attempting to spread that religion in whose light and peace we are now rejoicing, that they could accomplish nothing without the co-operation of the rulers of the earth? But these men, as well as Moses, you will say, were inspired. Every faithful servant of God is inspired: not now exactly in the manner and degree in which inspiration was poured out in earlier times. But each one who asks wisdom of God will receive enough to guide him in the age and circumstances in which he is placed. If your faith is weak, repair to the source from which it may be strengthened. To that source from which Peter, who once sank beneath the wave, though obeying the master's voice, which said 'come,' derived power to say to the cripple, 'Look on us:' in firm confidence that the miraculous gift to heal him would be bestowed. Repair to that source to which a higher than Peter always looked, when sorrow and perplexity threatened to overwhelm him. Imitate him who said, 'Father, glorify thy son, that thy son also may glorify thee.' And depend upon it, that he who blessed the widow's mites, and promised that a cup of cold water given for his sake should not lose its reward, will own before his Father's face the value of the most trifling effort you have made to advance his kingdom on earth.

M. H. A.

MEETING AT NEW YORK IN BEHALF OF THE MORMONS.

On Monday, pursuant to public notice, a large meeting assembled at National Hall, to listen to the recital of the wrongs and sufferings of the Mormons, and to devise means for the relief of their women and children.

The meeting was organized by placing Mr Charles King in the Chair, and Mr Marcus Spring, as Secretary.

The Chairman having briefly stated the object of the meeting, and read the circular letter signed by Gov. Carlin, of Illinois, Senator Young, from that State, and other residents thereof—vouching for the trustworthiness of Mr Green, who is deputed by his people to make their case known to the country,—the Chairman introduced Mr Green to the meeting.

Mr Green proceeded to give a plain, unadorned, and, as is believed, unexaggerated narrative of the settlement of the Mormons in Missouri, of the constant outrages to which they were subjected—and the series of persecutions, which were only ended by their forcible expulsion from the State, and the surrender, without compensation, of the lands and houses they had acquired by their own money or built with their own hands. Mr Green was himself an actor and witness in many of the scenes he described, and he related them without any attempt at ornament or appeal to passion.

When Mr Green took his seat, Joseph Blunt, Esq. addressed the meeting with ability and great effect, and offered the resolutions that will be found below. He was eloquently followed and seconded by Hiram Ketchum, Esq. The resolutions were further supported by several speakers, among whom were Dr D. M. Reese, and W. L. Stone, Esq., when the question was taken on them separately, and they were carried almost without a dissentient voice.

Upon a suggestion from the Chair, that as the wants of the sufferers were urgent, good might arise from some immediate contribution, a mechanic, in his working jacket, stood up, saying that having often witnessed the good effect of example on such occasions, he proposed—although, as he added, the sum he could give was humble, if nine others would do likewise, to give five dollars, and immediately walked up to the table and deposited the money. The challenge was accepted by several others, and a sum exceeding fifty dollars was collected on the spot.

The meeting then adjourned, it being understood that the Committee named to receive and distribute contributions, would at once enter upon their duties.

Resolved, That as Americans, we have heard with shame and indignation, the narrative given by Mr Green of the persecutions, suffering and lawless violence of which a body of American citizens have been the objects and the victims, for no other apparent cause than that, without hindrance to others, or violation of any law of the land, they acted on the right guaranteed to them by the Constitution of the United States of a 'free exercise of religion.'

Resolved, That without meaning to express any opinion whatever as to the religious tenets or practices of the Mormons as a sect, we condemn and desire to bear our testimony against mob-law, Lynch-law, and all other forms of violence and outrage, where an excited populace becomes at once Jury, Judge, and executioner.

Resolved, That the Mormons, as wronged, persecuted, exiled and defrauded Americans, are entitled to the sympathy and support of their countrymen, and that especially in behalf of the women and children driven from their homes at the point of the bayonet, we appeal to the known benevolence of our fellow-citizens at large for pecuniary aid.

Resolved, That the Chairman and Secretary be a Committee, with power to add to their numbers—to obtain subscriptions in aid of the women and children of the Mormons—such subscriptions to be applied after due investigation by the Committee themselves.

Resolved, That these resolutions be signed by the Chairman and Secretary, and published in the newspapers.

CHAS. KING, Chairman.
MARCUS SPRING, Secretary.

Surely nature is a book, and every page rich with sweet hints. To an attentive mind, the garden turns preacher, and its blooming tenants are so many lively sermons. What an engaging pattern, and what an excellent lesson have we here.—*Hervey.*

[From the Boston Daily Advertiser.]

CATHEDRAL AT NEWFOUNDLAND.

A great enthusiasm has been excited among the Roman Catholic population at St. John's, Newfoundland, in the erection of a cathedral, under the direction of their Bishop, Dr Fleming. About a year since, a piece of ground of thirteen acres, having been granted for the purpose by the Queen, the whole population of the town spontaneously assembled with fencing materials, and in the space of fifteen minutes enclosed the whole. During the last winter, a quantity of timber of the value of 1000*l* was given and placed on the ground without a shilling's expense. The Bishop having purchased a quantity of lime stone for the building, the agricultural population of the vicinity volunteered to draft it gratuitously from a steep hill to the site designated for a lime kiln, the whole amounting to nearly eight hundred tons.

The Bishop having addressed the inhabitants of the out-ports, inviting them to imitate the zeal of their brethren of St John's, by sending in contributions of building stone by the vessels which usually come empty to the city in the spring, for supplies, the return to this appeal has been beyond all anticipation. The Protestants were found vieing with the Catholics in the magnitude of their contributions, and the wharves of the merchants, as well as the government wharf, which have been loaned for the purpose, have been filled with fine quarried stone of the value of several thousand pounds.

At length the ground was laid out, and preparations were made by the Architect for beginning the excavation for the foundation of the structure. Dr Fleming gave notice on Sunday of his intention to begin the work on the next day. The scene of activity to which this notification gave rise, is thus described in a St John's paper.

'Early on the morning of Monday last, the 27th ult. three banners were seen floating in the breeze on the Cathedral ground—one displaying a large red cross on a white ground—the second, a white flag with the words, 'Long live Queen Victoria,' in large characters worked upon it—and the third, the native flag, presented by the native youths of St John's to Dr Fleming, on his return to his people in 1837.

This was the signal of preparation, but the hour appointed for the commencement of the work was 9 o'clock in the morning. The people had been previously instructed to come prepared with the necessary implements; it was suggested that spades, pick-axes and shovels would be necessary for those who wished to sink the foundation, barrows for shopkeepers who may be unable to do the more laborious duty, and carts for drafting off the clay and rubbish as fast as it was raised to prevent its impeding the works.

'At length the expected hour arrived, and we found an immense concourse of people, but, as might be anticipated, there was a deficit of the implements necessary for the work of the day, particularly in the articles of pick-axes and wheel-barrows, but the want of the former was not observed so much for some hours, and in fact, not until the vegetable mould being removed, the spades began to be found insufficient.

It will at once be understood that it was impossible to employ the multitudes who attended—the extent of the walls, great as it is, could only admit of a limited number, and the claimants in sinking the foundation of the Cathedral were numerous and urgent. At length, however, about 500 men were placed upon the lines, and they immediately commenced the gratifying work with an ardor truly astonishing.

And now were testified the strongest feelings, the workings of which we ever witnessed or could imagine, and scenes around arose certainly not surpassed in the zeal and eagerness of the Jews to erect the temple of Solomon. We remarked before, that it was intended to remove all the stuff raised in the progress of the excavations, and this it was for which barrows were expected, in order that according as it was thrown up it might be removed to a distant part of the field, but it was soon found that all the barrows and carts in attendance were incapable of taking off the soil raised by those ardent workmen. No sooner, then, was it seen that the heaps were rising rapidly notwithstanding the industry of the carters and barrowmen, than the women, who had hitherto looked on encouraging the men, but with an evident anxiety to participate in the labor, no longer could contain themselves, and they extended around the works, forming groups at every side, conveying away the clay and rubbish in a variety of ways.

'We first perceived a feeble old woman, tottering beneath the weight of years, engaged assiduously with her pocket handkerchief, taking off the clay, and shortly after we saw at every side of us numberless females, the old, the young, adopting every expedient to facilitate their object—we saw mothers take off their shawls, and filling them with clay and shingles, with their daughters remove them off the ground—we beheld young female children employed around their mothers with handkerchiefs, either taken from their pockets or their necks. Some women went home for their washing tubs, and thus provided capacious vessels for the purpose. We witnessed too, the ingenious devices of the young boys who assisted not a little in the progress of the undertaking. Some filled their arms with sods, others formed themselves into pairs, and procuring a couple of tolerably long sticks, they laid loosely across them three or four smaller ones, and thus having formed a unique sort of handbarrow, carried off their load and returned with their barrow bundled up under their arms to construct it afresh and renew their labor. But the most interesting sight we witnessed for the day, was that of a young mother who, clasping her infant child with one arm to her bosom, took a handle of a large washing tub with the other, while her poor palsied mother assisted, and thus continued to toil the entire day. Soon, indeed, under such circumstances, did the heaps fade away, and in the evening the moment the men in the trenches ceased their labor, there was not a vestige of the rubbish they had thrown up.'

In the course of the day this busy scene was visited by the governor, and all the gay and fashionable people of the city, and also by a great number of clergymen who happened to be in the town. It is added that at the close of the day it was found that the quantity of earth that had been thrown up and removed to a convenient distance, measured three thousand cubic yards, being an amount of labor valued at nearly 300*l*. This contribution was clear of any diminution of charges, the contributors refusing to accept any refreshments while thus engaged. The whole history of this transaction gives a most agreeable picture of the devotedness of the people of this wintry region in their laudable undertaking.

MR. HUNTINGTON'S LETTERS.

(*Continued.*)

To the Editor of the Christian Register.

Peoria, August 10, 1839.

Dear Sir,—I embraced the earliest opportunity after Sunday to embark for this place, in order if possible to reach Chicago by the end of the week; of which point however, I have now (Saturday) fallen short by upwards of 150 miles. Falling in with some agreeable company, of whom one gentleman was an old N. England acquaintance, I soon became reconciled to the Quincy, on board of which we were all made very comfortable, so far as the arrangements of the boat were concerned. Three or four miles below Alton, we passed the mouth of that sea river Missouri, which, although the main stream, yet effects its junction with the Mississippi, almost at right angles with it. The view up the Missouri extends only three or four miles, being hemmed in by islands and bends of the shore; nor do its ever-muddy waters become perfectly mingled with the clearer tribute of the Father of waters, till after having flowed together side by side for many miles. Of course, the line between the two is as easily distinguished as is black from white. But the Missouri being altogether the strongest traveller immediately begins to crowd upon his new acquaintance from the north, and soon usurps much the larger share of the watery thorough-fare; and as he rushes in from the west, not at all spent by his desert journey of 2000 miles, you may see his clay-colored under-current sent off eastward in jets and gushing spouts through the transparent water of the Mississippi, and then rising in fierce eddies and whirl-pools to cloud the surface, like the drifting vapor of the thunder-storm, upon the sky. As drink, the water of the Missouri is generally preferred to that of either the upper Mississippi or the Illinois, although depositing a sediment of the purest and *richest* mud, of from 10 to 20 per cent of its bulk. It is however sweet and pleasant to the taste. Those who do not care to *fertilize* their own clay with such a quantity of alluvion, filter or settle it before using it. others qualify it with claret, port, or some other article of the kind. The scenery along the river, for a few miles above Alton is quite striking, the broad Mississippi being here overlooked by bold, beetling bluffs on the eastern shore, which are topped by green and sometimes wooded mounds, from eighty to two hundred feet above the surface of the river.

Our boat proved to be of a draught too great for the depth of the Illinois, (which we entered about twenty miles above Alton.) and we soon found ourselves obliged to take along a helpmate keel, as a lighter. This river is beautiful for its placid smoothness, and its verdant borders of thick forest; but detestable at this season for its *unhealthiness*, its *sand-bars* and its *moschitoes*. As for the *first* particular, I have never used its water as drink, for two days together, without being seriously disturbed by it 'in the inner man,' however it may have been disguised by ice, tea or coffee.—As for the *last*, there was very little sleep to be had on board during the night, especially in the upper tier of berths, unless one was provided with a moschito-bar in the form of a bag, to pull over one's head and shoulders. And as for *sand-bars*, we encountered, and were detained by them frequently. Then, another hindrance was the being obliged to lie by half the night on account of fogs. Once, we were detained three or four hours by getting fast on a latent snag. Wednesday night, we were overtaken by a violent thunder-storm; and the next morning we found that the shower had raised the water some eight inches As we proceeded, we met such quantities of drift, that we were encouraged to hope that our boat would meet with no more difficulty in getting to Peoria, if not to Peru, a good way farther. Emboldened by this, the captain concluded, after discharging a large quantity of freight at Beardstown, the place of deposit for Springfield, to relieve the steamer of the keel boat by leaving it behind. So having here taken on board a company of strolling players, with all their paraphernalia of stage-scenes, dresses, orchestra &c. we went on.

About the middle of the afternoon, we came to a considerable expansion of the river (a mile or two above Havanna, I think) where there were immense quantities of sweet-scented water-lilies, of a pale yellow color, both leaves and flowers being four times as large as those of the white pond-lily. Amongst these were seen, sculling about and disporting themselves in their element, wild geese and ducks; whilst pelicans and cranes and a variety of other water-fowl were wading about in the shallower water along the shores.

But at dusk, we were brought up against a sand-bar. The captain and pilots went out in the yawl to explore; but could find no channel having three feet of water. Our boat at present drew some inches more than this; and after several plans had been successively proposed and rejected, it was finally concluded that we had best return and get our keel, so as to lighten off. The keel was some two hundred miles below; and having returned about midnight to where it was, the hands were glad to rest there till day light, on Friday morning. As we were wending our way back, with the keel in tow, some of the freight was swept off from its deck by the willows, and we lost not a little time and more steam, by being obliged to put about and pick it up. At length we reapproached the sand-bar; and now came the trial. All rushed forward to inspect the soundings. The boat touched; but immediately holding her breath as it were gathering up all her strength, and making a violent effort, she again attacked the bar, and got over without injury. When we had arrived within seven or eight miles of this place, we had to abandon the steamer altogether, on account of shoal water, and take to the keel the rest of the way. As we waited for tea, we did not get off till after sun-down. Presently it grew cooler; but some of the theatrical company struck up music, which served to beguile our nightly voyage of its tedium. As we had to depend upon the cordelle and the setting-pole alone, it was two o'clock before we reached this place. We were then billetted about among the different hotels; and right glad were we all to get to bed.

I have seen Rev. Mr. Huntoon, who is carrying forward a very good work here, preaching alternately at this place, Tremont and Farmington. He has not yet organized a church at either of these places; but I am informed that he meets with encouragement. The business and population of Peoria appear to have declined within a year or two.

In regard to missionary operations in Illinois, the best policy is not to diffuse our resources over too wide a surface, but to concentrate all our energies upon a few of the most prominent points such as Chicago, Quincy, Burlington and Hillsboro. At the same time, we ought to encourage our scattered friends by occasional visits of Evangelists. I know it may be said that there are many feeble parishes in New England which call for pecuniary aid from our denomination. But, because there are many of these weak points at home, shall we utterly disregard the strong points of the West? At home, 'they have Moses and the Prophets; let them hear them.' Evidently we ought to throw out our resources the most liberally upon *those* places, where the greatest effect will be produced, as in the new and rapidly rising cities of the West. Who can for one moment hesitate between laying out our means upon a multitude of inconsiderable villages in New England, or two or three towns which will soon be centres of an immense influence?—But my limits will not allow me to pursue this subject any further at present. I will only add, that Peoria and Tremont are societies which I hope will be sustained; if need be by our friends at home. Farewell.

W. P. H.

FOR THE REGISTER AND OBSERVER.

The following beautiful Hymns were sung at the Sixth Annual Festival of the Unitarian Sunday School in Taunton, celebrated on the 4th August last. The first of the Hymns in the order annexed, was sung at the Church; the second at the entertainment subsequently provided at the house of the Pastor. The school numbers, we understand, upwards of 250 pupils, and 40 teachers. Our friends, the Rev. F. T. Gray, of Boston, and Mr Muzzey of Cambridgeport were present at the Celebration, and took part in the interesting public exercises of the occasion.

HYMN—By Miss Mary W. Hale.

Most High! most Mighty! and most Great!
We bend around thy throne,
Thy guardian care to supplicate,
Thy guardian love to own.

Bid the rich dews of grace divine,
Descend on each young head;
And o'er each heart thy chosen shrine,
Their gracious influence shed.

For *her* we drop love's silent tear,—
So late the bright and fair!
May she not, though unseen, be near,
Unheard, to join our prayer?

We come with feeble, faltering feet—
Be thou, O God! our strength;
And to thy holier mercy seat,
Conduct our steps at length.

And when no more our wandering feet
Shall tread time's wave-washed shore,
Oh! may thy parted children meet
Where love shall weep no more.

HYMN—By C. R. Atwood.

Father, beneath thy skies we bend
In gratitude and love,
And as our mingling prayers ascend,
Oh! gather them above,
And bind them in a living wreath
Of glory round thy throne,
Where angel voices ever breathe,
Love's holy songs alone.

Oh! may each child amid this band,
When death shall call it home,
Before thy radiant footstool stand,
'Neath heaven's eternal dome;—
And in that pure and blissful land,
Unknown to death or pain,
Receive a crown from thy right hand
Undimm'd by time or stain.

There, as within thy courts we bend,
And gather round thy throne,
May that bright wreath its blossoms lend
To gem Love's sacred zone;
And shed a perfume from its flowers
As sweet as heaven's own air,
To waken memory of the hours
Of youthful hope and prayer.

FOR THE REGISTER AND OBSERVER.

GRAVE YARDS.

Much attention has of late been given to Cemeteries, and a just appreciation of their holy influence is beginning to be felt. Who can calculate the whole religious influence of Mount Auburn? Its stillness soothes the heart and its beauty softens and purifies the affections. Who does not feel in entering it a calmness pervading his soul, which rebukes all restlessness and feverish anxiety? And how many solemn voices seem there to be telling us of the frailty of life, and repeating the lesson, that in religious trust and hope alone is certain peace to be found. But these direct religious influences are not all which come from such a spot as Mount Auburn. How much effect does it have and will it have in changing the sombre views which many have of death. It will remove that fear and horror which the idea of dissolution suggests to so many minds. It is sad enough that such feelings have become connected with death. The young and many of the advanced in life seem to think that death is only a dreadful punishment, and its occurrence is held out as an awful warning. Undoubtedly its voice is one of warning. The death of the wicked is full of warning. But is not the death of the righteous as full of encouragement? Have we not all heard of the righteous sinking to sleep as peacefully as a child in its mother's arms? Every one who visits Mount Auburn must feel that the grave is a place where the wicked cease from troubling, where the weary are at rest, and the righteous sleep sweetly.

A cemetery has lately been laid out in Worcester, small indeed in comparison with Mount Auburn, but equally fitted to soothe and tranquilize the mind. Such cemeteries are lovely spots, and it is to be hoped that every large town and city will provide a sweet sleeping-place for its dead. And every smaller town ought to have its neat and quiet grave-yard to be a continual preacher of peace and comfort. These thoughts were called up by the sight of a church and grave-yard in a distant town. Having been absent from the place for many years, I felt somewhat fearful that my recollections were incorrect, or lest in these times of change all had been altered. But I hoped that if all else had been changed, the church would be the same. And it was. It stood as before in the grave-yard, in the midst of its white memorial stones and the venerable weeping willows. How fitting an emblem of human sorrows do these trees present. There they stand in the church-yard with their long branches, in seeming grief almost reaching the ground, and under them must all pass, who would enter the house of worship. How true a representation is this of human life. How often is it that we go to the house of prayer in sorrow, and how often are we led to feel grateful for that Savior, under whose influence we first realised the consolations of religion.

No one, it would seem, could visit that church without feeling his spirit softened, for there he sees around him the mementoes of life and death. How are the words of consolation or of reproof which the worshipper hears from the pulpit confirmed by the voices of the place, for he is worshipping by the side of the graves of many departed friends. All turmoil and ill-will, we should think, must cease from every bosom in such a place, but sad observation tells a different tale. The religious, the serious and devout have come to worship in that church, but they have also come whose minds were disturbed by passion and prejudice. The voice of religious or rather irreligious dissension has often been heard there, and many a grave-stone might be raised to the memory of departed friendship and love. What sight is there on earth more sorrowful than the discord of the followers of Jesus. But though human follies and sins will intrude every where on earth, still the influence of such a place of worship is tranquilizing, and why should they not be seen in all our towns, so that the traveller as he passes through the country, may have his attention arrested by the sight of the spire pointing heaven-wards and by the still voice of the beautiful grave-yard?

H. H. J.

FOR THE REGISTER AND OBSERVER.

SECOND CENTENNIAL CELEBRATION AT QUINCY.

The two hundredth anniversary of the gathering of the first congregational church at Quincy was noticed by appropriate religious services on Sunday last. Two hundred years that very day, on the 17th of September O. S, 1639, a church was gathered at that place then a part of Boston and bearing the name of Mount Wollaston. On the completion of the first century in 1739, which likewise fell on the Sabbath, a discourse in two parts was delivered by Rev. John Hancock, then Pastor of the Society, and the ordinance of the supper administered. In compliance with this venerable precedent, a discourse was delivered on the forenoon and afternoon of the last Sabbath by Rev. Mr. Lunt. Junior Pastor of the Society, and the sacrament administered. Prayers offered by Rev. G. Whitney of Roxbury.

The occasion was of course peculiarly interesting to the Society; and yet by no means devoid of a more general interest from the history of the church, and the eminent men who have been connected with it. It was a branch of the first Boston church, which was embodied in 1630—the church of Wilson and Cotton. Here was Wilson's farm—The earliest grants of land at Mount Wallaston were made to him, to William Coddington afterwards the Governor of Rhode Island, and Edmund Quincy, who came from England in 1633, with Rev. Mr. Cotton and was the progenitor of the Quincy family in this country. The residents at the Mount desired to have preaching there; and Rev. Mr. Wheelright, so distinguished for the part he shared with his sister Mrs Hutchinson in the famous Antinomian controversy of that day, was sent to minister to them. Here too for a time was the residence of Mrs Hutchinson. But on sacrament days, the inhabitants must gather at Mr. Wilson's table at Boston, and for some, this was inconvenient. Still the old church was unwilling to make a separation. In the quaint language of the records, 'the great lett was in regard that the lands were given to Boston for upholding the Town and church *there*, which end would be frustrated by the removal of so many chief men as would go thither.' But at length by the annual payment of a certain tax, leave was granted to the settlers at the Mount to be embodied in church state, which was done as we have seen on the 17th of September 1639.

Thomson and Flint were the associated Pastor and Teacher to the church until '66 and '68. Mr. Flint was the Grandfather of Henry Flint Esq, the well known Tutor of Harvard University, and for many years Senior Fellow. Rev. Moses Fish was Pastor until 1708; Rev. Joseph Marsh until 1726; and Rev. John Hancock until 1745. He was father of the illustrious John Hancock, President of the first Congress, first signer of the Declaration—Mr. Hancock was succeeded by Rev. Lemuel Bryant, 'the learned and eloquent Pastor,' who was connected with the church until 1723. Rev Anthony Wibird was Pastor until 1800. Rev. Mr Whitney, the present Senior Pastor was associated with him towards the close of his life, and has thus ministered to this people through forty years—Rev. Mr Lunt was associated with him as Junior Pastor in 1835.

Thus venerable for years is the church now entering on the third century of its birth. Interesting associations indeed gather about these years. The first settlements were made at Mount Wollaston in 1625; and there is good reason for believing that Quincy is the oldest *permanent* settlement in the Massachusetts Colony. Here the Fathers of early New England have worshipped. At this altar, which was reared in the wilderness, was thus early broken unto them the bread of life;—at this font were their children thus early baptized in the name of Christ. Here has lingered the goodly fellowship of a long line of Pastors and Teachers;—here from time to time have come up the wise and good of whom fame has spoken in church and state. Among the early baptismal records of the century now closed is found written the name of

'John son of John Adams,'

a name which has been since deeper written in the history of our nation and in the hearts of men. The church counts him among her sons—His father waited at her table; and he was at his death her oldest member—Rarely was he absent from the services of the Sabbath, and now lies beneath the stone Temple which his munificence endowed, and which but lately has risen a connecting link between the centuries which have gone and the future. Inscribed on the same records, and from the pen of the same pastor is the name of 'John Hancock, my son.' Thus brought in unconscious infancy to receive from this Christian church the rite of baptism, none could have dreamed that for his patriotism and noble daring in the cause of right, a price was afterwards to be set on his head; and when pardon was promised to all other 'rebels,' his offences were to be counted 'of too flagitious a nature to admit of any other consideration than condign punishment.' From this ancient church in July 1767, John Quincy Adams received the sign of baptism, and on the list of her communicants his name is enrolled. Her records are adorned with the names of Quincy and of others, whose virtues and talents have now the esteem and respect of men.

Such are some of the circumstances which gave a peculiar interest to the centennial services, in themselves exceedingly appropriate. They were introduced by that beautiful piece from the Choir,

'Watchman! tell us of the night;
What its signs of promise are'—

to which allusion was happily made by Mr. Lunt in his discourse—His text to the morning portion was from Deuteronomy 8th chap. 11th and following verse.—He traced the origin of the Puritans to the reign of Edward; reviewed the causes which brought them hither; the religious character of the early settlers of the place; and analysed that famous Antinomian controversy, which created so much excitement among the early New England churches, in which Mr Wheelwright, first preacher at the Mount, was engaged, and in which the principle of faith was battling with the doctrine of justification by works, or a mechanical adherence to forms and prescribed rites,—the spirit contending with the letter. The afternoon discourse was devoted to the character and ministry of his predecessors, on a text of singular propriety—'Our Fathers worshipped in this mountain.' One passage of thrilling eloquence is in our mind, in which he summoned the spirits of the departed pastors to leave with the flock the lessons of piety and virtue which their characters and lives had inculcated. The discourse will be published, and form a valuable contribution to the ecclesiastical history of New England.

Two Psalms were sung from the collection published at Cambridge in 1640, by Messrs. Weld and Eliot, ministers of Roxbury, and Mather of Dorchester,—the first *book* printed in America, and used by the early church. The Psalm at the close of the afternoon service, was after the ancient manner, line by line alternately read and sung by the minister and choir.

The following hymn was sung, written for the occasion by Hon. John Q. Adams.

THE HOUR GLASS.

Alas! how swift the moments fly!
How flash the years along!
Scarce here, yet gone already by;
The burden of a song.
See childhood, youth and manhood pass,
And age with furrowed brow;
Time was—Time shall be, drain the glass—
But where in Time is *now*?

Time is the measure but of change:
No present hour is found,
The past—the future fill the range
Of Time's unceasing round.
Where then is now? In realms above,
With God's atoning Lamb,
In regions of eternal love,
Where sits enthroned I AM.

Then, Pilgrim, let thy joys and tears
On Time no longer lean;
But henceforth all thy hopes and fears
From earth's affections wean.
To God let votive accents rise;
With truth, with virtue live;
So all the bliss that Time denies,
Eternity shall give.

The second centennial celebration of the incorporation of the town, occurs in May next. It was common in early times to embody a church before incorporating the town.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 5, 1839.

THE MECHANIC'S FAIR.

The vast hall in which it was held, was thronged every day of its continuance. Thousands upon thousands flocked in from every direction; and all, we believe, were much gratified.—Their highest expectations were not disappointed. The array of ingenious and beautiful articles and fabrics, was beyond our feeble powers of description. Since viewing them, we entertain a more vivid conception of the skill and invention that reside in the intellect of man. Mechanical, has been a term of reproach, but it cannot be much longer; and most of those vain, useless creatures that so employ it, are far inferior, in all that is truly valuable and respectable, to those on whom they cast it. Which is the most honorable, to produce or consume?—to add to the wealth of the community, or to waste it?—to adorn or to cumber the earth?—to exercise and develope our energies, or let them run riot in foolish pleasures and vicious excitements? Mechanical! The greater number in every calling are mere mechanics. They are servile to rules—they are mere imitators;—they put forth no original, inventive power. What are a great portion of those who fill what are called the learned professions, but artisans? We are not speaking contemptuously. Genius is the gift of few. We are only intimating that there is no great difference between the various sorts of mechanics. One is about as respectable as another; and every person who was present at this exhibition, must be satisfied that the exercise of high talent is not confined to particular occupations. The products of refined intelligence were on every side. Few books have so deeply thrilled us with a perception of the noble endowments of our nature. What is in man! What an ocean of skill and beauty! What unfathomed riches are in his nature! He has as yet but poorly manifested the glory, the resources of his intellect. Art, taste, science have but commenced their splendid career. We shall be looked back upon as comparatively barbarous. An amount of artistic beauty will be thrown in magnificent profusion around the forms of life, yet unimagined. The power is in man—the wealth is in nature. Every element will pour forth an abundance. Every production of earth, the latent energies of matter, the indiscovered capabilities of nature, the waters, the air, the light, the tendencies, influences, laws of creation will all be made to contribute to the comfort, the enjoyment, the dignity of man. He will yet appear what he was made to be—a lord, a sovereign, enthroned over all the *agencies*, operations and powers of this lower world. He has but commenced its conquest. Vast provinces of its capabilities are yet unimproved, unappropriated. But God is love; and there is beneficent energy in every particle of matter, in every plant that grows, in every atom of the universe. And all shall yet be fellow workers together for good, contributing its due proportion to the happiness and welfare of the great family of God—each casting its mite into the general treasury. Then the beauty and the glory of Eden will fill the earth—the resources of man and the riches of nature will be demonstrated, and the morning stars again rejoice. We speak of an advanced state of civilization. And we talk so while ignorance, disease, want and misery abound—while much squalid wretchedness can be seen—while multitudes are compelled to labor incessantly for a bare subsistence—while a large portion of the race die in the morning of life, while the cold, ruthless hand of poverty crushes the hearts of millions. Yes, while these things are about us, before our eyes, and possess the nations, we complacently, boastfully talk of a high state of civilization. Truly our estimate of human ability and the wealth of nature is far enough from enthusiasm. May we not suppose that we are in the first stages of civilization? that these vast evils will be removed, that art, science, invention and discovery will relieve man of his burdens and miseries, will drive poverty from his homes and fill them all with beauty and comfort? This hope was awakened as we walked in pleasing admiration and excitement through the hall. It has been observed by some writer, that every thing in the creation beyond the reach of human skill and ability is perfect—and that every thing within their reach is imperfect, left so to afford him opportunities and excitements to exertion. Here is the field wherein he is to exert his faculties, gifts, genius, to finish what the Creator has left unfinished. He has left us something to do—that by doing we might become something—might open within us a fountain of true power and rise into communion with himself. It is the only path to conscious worth, dignity and *Godliness*. The man who has not in some way worked, strenuously, perseveringly, can form no true idea of Him, who stretched forth the heavens and laid the foundations of the earth. *He* ever worketh. The greatest and most blessed being in the universe, is the greatest worker in it. And it is only those who work ardently, strongly, devotedly that know what is good—*him*, that gain a perception of man's proper joy and greatness, and partake of divine glory. The more he works as he ought to work, the more noble does he become, the higher does he rise in life and power, clouds and darkness disperse and the clearer does he see him who *made* all things. Action is the soul of piety. Good deeds make us good as effectually as meditation and prayer. And the man who works from right motives is benefited by every blow he strikes in his shop or on his farm. His soul works—conscience, justice, love, faith, hope, charity. He is incited and sustained by the same sentiment that puts speed into the wings of angels, duty and benevolence. Work is the ordained means of grace. It affords the activity and the influence, needed to free and quicken, enlarge and elevate the soul. Through these material efforts and conflicts it must ascend to heaven, to glory. The great workers are the true nobles. We are surrounded by beneficent agencies. The whole universe cries, shame, on the indolent and useless.

The glory of God! Who promotes it? He who retires from the world, or he who, while in it, adds to its grace and comfort—does not the artist who by his skill and invention reveals riches and beneficence before unknown? We are persuaded some modern mechanics have more really promoted his glory than half the saints in the calendar. This class among us has within a few years greatly improved. It is inferior to no other in wealth, influence and intelligence. And every patriot must rejoice in the evidences of its improvement. Our institutions perhaps are not fitted to produce one class of the highest refinement and culture, but they are fitted to improve and elevate every portion of society. And it is certainly better to have millions of respectable, happy people, than a few thousands exquisitely polished and finished. And every citizen of Massachusetts must rejoice too in the advancement of mechanical art among us. It is one of the chief elements of our power. By intelligence, science and art we must maintain our high place among our sister-states. They constitute our sceptre of righteousness.

The darkest day has streaks of sunshine and bright skies. In the darkest and most appalling passages in human history, whether made so by man's passions or the providence of God, there have been displays of fortitude, faith, benevolence and magnanimity, which do much to relieve the contemplation, to console our feelings and even to elevate our conception of the greatness of our nature. During that fierce storm of passions that passed over France, there are instances of disinterestedness, of lofty devotion,

that excite our highest admiration and reverence. From that black, bloody firmament, where lightnings were flashing, thunders rolling, elements warring, demons dancing and screaming, occasionally streamed forth the purest, serenest light of sublime virtue and worth—there too the most beautiful stars were sometimes seen shining, and suns in their tranquil beneficence and splendor. In accounts of the plague we meet with frequent instances of heroic self-forgetfulness, unquenchable love. Benevolence claims as many martyrs as disease victims. The noble energies and affections are manifested in unimagined fullness and effulgence. Where wrath and sin abound grace doth more abound. While heaven is emptying its vials of retribution, it apparently at the same time, sheds extraordinary power into the hearts of men. While earthly treasures are perishing, the spiritual treasures of our nature are developed in rich abundance.

The following passage is from a letter published in the Boston Weekly Magazine. We give it with the more pleasure, as it may be, that many among us are not prepared to expect such things in New Orleans. We could not do much better even here in the city of the pilgrims. In the midst of the sensual dissipation which is ascribed to the former, there is not wanting a large amount of true worth and benevolence. God leaves himself without witness in none of the places where his children congregate. Wherever they are they give some evidence they are the offspring of infinite love and goodness.

Immediately round the corner of my residence, a mother and two daughters, sixteen and eighteen years of age, arrived here, about the time of the appearance of the epidemic. The mother and eldest daughter were taken sick at the same time, and in five days they died and were buried, leaving the young and wretched survivor, another deserted stranger in a strange city. Three days since, in the third municipality, which is the lower one, and by far the most unhealthy, being pretty much composed of French, German, and Spanish, a German family, consisting of five or six individuals, were all found dead; their death being the first intimation that was known of their sickness. One of the committee of the Samaritan Society for the relief of the sick and poor, found six women in one house, all sick, and lying *two in a bed*, in a most wretched condition, unable to help one another or themselves. You can easily imagine the horrors of their situation!

The Samaritan Society is composed of the first men in this place, who have raised, for their benevolent purposes, five thousand dollars, by subscription. I am told that a committee of fifteen gentlemen are on their feet from morning till night, traversing the city, seeking out the poor, sick, and helpless, and administering to their wants. There is also a Committee of Relief, consisting of fourteen gentlemen, all living in different streets, by whom notice is given to all who are in want, that they may apply to them for relief. Hand-bills are posted up at every corner, giving public notice of the names of each of the committee, and of the residences of the relief committee, so that all who are in want of assistance or medicine, may know where to apply. Twelve or fifteen of the most respectable physicians have publicly volunteered their gratuitous services and attendance to the poor. The different apothecaries' stores are likewise publicly named, where medicine may be procured, and every thing seems to be done which is possible during this terrible crisis.

There is another society, Young Men's Howard Association, who are equally active with the other societies in doing good and healing the sick. Too much praise cannot be awarded to the members of these societies, who are exposing themselves to the hot sun from morning till night, continually using their strength and bestowing money and other charities liberally and freely. Their only reward is the consciousness of doing good, and they are a living proof that a human heart is not all selfishness, and that there is such a quality as disinterested benevolence. An acquaintence of mine was buried day before yesterday, before I had heard of his sickness. At five o'clock of the afternoon preceding the day of his death, he was in apparent health. By ten the next morning, he was a corpse, and by five in the afternoon was buried. The yellow fever is a disease which must be attended to immediately on the appearance of the first symptoms, or it is inevitably fatal. Some persons die from the effects of fright, and in many cases it is necessary to keep them ignorant of their having the fever, until they are out of danger. There are some who are in danger of going into a relapse, after they are cured, upon hearing that they have had the yellow fever.

COMMON SCHOOL AND TEACHERS' SEMINARIES. By Calvin E. Stowe.

This little work contains the author's report on the Prussian common school system and a dissertation on the purpose and importance of Teachers' Seminaries, with the results of his observation of these institutions in Europe. It is so well known that we need hardly say it is very interesting and valuable. It has afforded us a large amount of information which we much desired, and which we are not aware can be so well and easily obtained from any other source. We commend it to all who feel any interest in the improvement of our common schools or the progress the great cause is making throughout nearly all nations. Professor Stowe carried to his task a lively sympathy, unwearied industry and an enlightened mind. And as might be expected he has accomplished it most satisfactorily. He has conferred a benefit upon the country. Most fortunate is it that such men are found to devote themselves to the improvement of the great West. They are the true patriots, and generations to come will bless them.

Thinking the following facts might be as new and grateful to some of our readers as they were to ourself, we have given them for insertion.

EFFORTS FOR EDUCATION IN RUSSIA.

In a former report, which was printed by order of the Legislature, in 1836, I gave a synopsis of the governmental regulations in Prussia respecting education, and I have not found, by investigations on the spot, that the statements then made require any essential modification. [See Appendix A.] I will here, however, take the liberty of stating some facts respecting the governmental efforts recently made in Russia, to establish a system of popular education throughout that vast empire. These cannot but be deeply interesting to us, since Russia has so many points of resemblance, and of striking contrast, to our own country. Like the United States, her dominion extends over an immense territory, comprising almost every variety of soil, climate, productions, and national character. Like ours, her educational institutions are comparatively new, and almost every thing is to be begun in its elements; and, like us, she has received great accessions to her population by emigrants from almost every nation of Europe. Russia is unquestionably the largest and most powerful of despotisms, as the United States is the largest and most powerful of republics: and, while we enjoy the greatest political freedom that any government has ever permitted, she is held fast by the bonds of a severe autocracy. Add to this, Russia is the only European government, with the exception of Great Britain, whose territories border on our own. The fact, then, that a system of public instruction has been established in the Russian empire, is one of deep interest to us; and no less interesting will it be for us to know something of the nature of the system, and of the means by which it is carried into operation.

The general system is that of Prussia, with such modifications as are necessary to adapt it to that widely-extended, and, in some parts, semi-barbarous empire. For example, the whole empire is divided into provinces, each of which has a university—these provinces into academic districts, which are provided with their gymnasia for classical learning, and academies for the higher branches of a business education; and these academic districts are again subdivided into school districts, each with its elementary school. As the heart of the whole system, there is at St. Petersburgh a model school for the education of teachers of every grade, for all parts of the empire. Of the universities, six had already gone into operation in 1835, namely; one at St. Petersburgh, one at Moscow, one at Dorpat, in Livonia, one at Charkow, east of the river Dnieper, one at Kasan, on the Wolga, and one at Kiew. At other points lyceums are established, with courses of study more limited than that of the universities; and there is an institution at Moscow, especially for the education of the nobility. Of course, I shall not be understood as recommending for adoption by us whatever I speak of with approbation in reference to foreign lands; for the different circumstances of nations require different systems. It is the part of a wise legislator to examine all the improvements within his reach, and, from the whole, to select those parts only which are adapted to the peculiar circumstances of the people for whom he legislates.

The different institutions in Russia are established as fast as the circumstances of the people admit, and as teachers can be found to supply them. At the date of the last report of the Minister of Public Instruction, the number of elementary and parish schools was about 12,000—of private schools, 430—of gymnasia, 67.

The governmental regulations for cherishing in the people a desire for education, and directing them in the attainment of it, are wisely adapted to the purpose. The Minister of Public Instruction publishes a regular periodical journal, in which he gathers up all the facts, information, and arguments, to which his official station gives him access, and circulates them extensively through the nation. To illustrate the good faith, diligence, and liberal-mindedness with which he executes this part of his office, I would refer to the number of his journal for August, 1835, in which he notices, with great approbation, the efforts of tract societies for the diffusion of moral and religious sentiments among the people, and mentions by name several publications of the American Tract Society, which have been translated into Russian, as having reached a third edition, and as being happily calculated to enlighten the intellect, and elevate the character of the people among whom they circulate. If the Minister of the Emperor Nicholas shows so much readiness to receive a good thing even from democratic America, we surely will not be so narrow-minded as to spurn a good idea because it happened first to develope it self in autocratic Russia. As a further means of promoting education, every school-director and examiner undergoes a rigid scrutiny as to his intellectual and moral fitness for those important trusts; and every candidate for civil office is strictly examined as to his attainments in those branches of learning requisite to the right performance of the official duties to which he aspires. As common schools are new in the Russian empire, and as school-houses are to be built in every part of it, the government, knowing the importance of having these houses well planned and put up, has appointed an architect, with a salary of one thousand rubles a year, for every academic district, whose whole business it is to superintend the erecting and fiting up of the district school-houses in his particular province. When we recollect how many of the evils of our district schools result from the bad construction and wretched furniture of our school-houses, how completely, by these defects, the efforts of the best teachers may be nullified, and the minds and health of children, as well as their comfort, destroyed, we cannot but acknowledge this to be, for a country where every thing is to be begun from its foundation, a most judicious arrangement.

Canals, and other public improvements of this kind, are now in great demand, and, to further them, an institution has been established for the express purpose of teaching the arts requisite in their construction; and young men who intend to devote themselves to this business, are taken from the other schools and placed in this institution at the public expense. Special provision, also, is made for instruction in agriculture, and all the kindred arts, in order that the natural resources of the country may be fully developed. That religious instruction may be efficient, and, at the same time, the rights of conscience remain inviolate, clergymen of different Christian denominations, where the circumstances of the people require it, are employed as religious teachers in the schools, their services compensated by government, and their families provided for, if necessary. The importance of female teachers is recognised, and every encouragement is held out to young ladies to engage in this work. Private teachers are subject to the same rules, and the same strict inspection, as the teachers of public schools; and, what is an improvement on the Prussian plan, if the teacher of a private school becomes superannuated, or dies, in the service, his family are entitled to the same privileges as that of a public teacher, and receive pensions from the government adequate to their support and education. Thus all classes of faithful teachers are regarded and treated as public benefactors, and considered as entitled, not merely to a bare support, while toiling and wearing themselves out in the public service, but to national remembrance and gratitude after their work is done.

Though the Emperor of Russia is justly accused of unpardonable oppression in respect to Poland, yet he does not carry his oppression so far as to deprive the poor Polanders of the benefits of education, but is exerting the same laudable zeal to provide teachers for Poland as for any other part of his dominions. It has been found exceeding difficult to obtain teachers who are willing to exercise their calling in the cold and inhospitable regions of Siberia. To facilitate this object, special privileges have been granted to Siberian teachers. Siberian young men are admitted to the University of Kasan free of expense, on condition that they devote a certain number of years to the business of school-keeping in Siberia. To forward the same object, a Siberian gentleman, by the name of Ponomarew, gives six thousand rubles a year for the support of the parish schools of Irkutzk, quite to the northeastern extremity of Siberia, and has obligated himself, for ten years, to pay five hundred rubles a year more, for the encouragement of the pupils of those schools.

Teachers from foreign countries are welcomed, and special provision is made that their religious sentiments be not interfered with, as well as that they do not impose their peculiar religious notions on their pupils. For the perfecting of teachers in certain branches, they are often sent abroad, at the public expense, to study in the institutions of other countries, where these branches are most successfully taught. Of these, there were, in 1835, thirteen in Berlin, several in Vienna, and one in Oxford, England. School-examiners and school-committees, as well as school-teachers, are required to hold frequent meetings for discussion, and for mutual instruction and encouragement.

It is the policy of the Minister of Public Instruction, not to crowd the schools with too many pupils, but to furnish as many teachers as possible, particularly in the higher institutions, that each individual scholar may receive a due share of attention. As an illustration, I will refer to some of the universities. The University of St. Petersburgh has two hundred and thirty pupils, and fifty-two officers and teachers, or one teacher to every four or five students. At Moscow, four hundred and fifty-six students, one hundred and sixty-eight teachers and officers, or one to every two or three students. That of Kasan, seventy officers and teachers, to two hundred and thirty-eight students, or one to every three or four students. That at Kiew, forty-three officers and teachers, to sixty-two students, or nearly as many of the one as the other. I would remark, however, that some of the teachers are merely lecturers on particular branches, and take no active part in the discipline or instruction of the institution, and a few attend only to its business concerns. Some of the universities, also, are not full, the institutions being new, and a full corps of teachers being appointed at the commencement. With all these allowances, however, we may set it down as a principle, that in the universities, it is intended that there shall be one teacher at least to every eight or ten students. This may be going to excess, but it is certain that the ambition to multiply students beyond all the means of teaching, has been a great injury to education in American institutions. Education can never be what it is capable of being, unless the teacher can command time to become familiar with each individual mind under his care, and to adapt his mode of teaching to its peculiarities. To instruct only in masses, and to apply the same methods of instruction to all, is like throwing the drugs of an apothecary's shop into one great cauldron, stirring them together, and giving every patient in the hospital a portion of the mixture.

It is peculiarly interesting, in noticing the efforts of Russia, to observe that the blessings of a good common-school education are now extended to tribes which from time immemorial have been in a state of barbarism. In the wild regions beyond mount Caucasus, comprising the provinces recently acquired from Persia, the system of district schools is efficiently carried out. As early as 1835, there were already established in those parts of the empire fifteen schools, with sixty teachers, and about one thousand three hundred children under instruction; so that, in the common schools of this new and uncultivated region, one teacher is provided for every twenty scholars. Besides this, there is a gymnasium at Tiflis, in which Asiatic lads are fitted to enter the European universities.

All teachers, throughout the empire, according to an ordinance of February 26, 1835, receive their salaries *monthly*, that their attention may not be distracted by family cares. For the encouragement of entire devotedness on the part of teachers, and to prevent all solicitude for the maintenance of their families, the Minister of Public Instruction is authorized to grant to the widows and orphans of those teachers who have particularly distinguished themselves, not only the usual pension, but a gratuity equal in amount to an entire salary of two years.

The officers of government employed in the distant provinces of the empire, in the distant parts of Siberia, and on the borders of Persia, complained that their remote location deprived their children of the advantages of the gymnasia and universities which others enjoyed. To obviate this inconvenience, and to equalise as far as possible the advantages of education, the children of these officers are taken to the nearest gymnasium or university, and their travelling expenses defrayed by government. All the institutions of education are subject to the same rigorous examination as in Prussia, and the Minister of Public Instruction is, *ex officio*, chairman of the board of examiners for the universities. As the duties of this office have become very laborious, the government, in addition to a liberal supply of other helps, in 1833 appointed General Count Protassow, who had for some time acted as a school-director, Assistant Minister of Public Instruction.

I have already mentioned the model institution for teachers at St. Petersburgh. In 1835, seventy-six teachers were graduated, and the number is every year increasing. Under the influence of this school, and other governmental arrangements, the methods of teaching are continually improving; and, in his Report for 1835, the Minister observes, that the moral improvement of both teachers and pupils is such as to encourage the most pleasing hopes, that, within the last two years, the national interest in the subject of education has very greatly increased, and that it has now become a matter of the deepest interest to the whole people; and that, as to the methods of instruction, the old mechanical *memoriter* mode is continually giving way to the system of developing the faculties. Many facts are stated in the Report, which confirm the Minister's remark in respect to the growing interest in the minds of the Russian people on the subject of education, illustrating the important fact, that among whatever people a good system of instruction is efficiently carried out, a deep and general interest will be excited. The nobles and the commons appear to emulate each other in the advancement of this cause. The nobility of Novogorod voluntarily contribute more than twelve thousand rubles a year for the gymnasium in that place, and at Wologda the nobility contribute for a similar object nine thousand a year. At Cronstadt, the citizens volunteered to sustain a school at their own expense. At another place, on the shores of the White Sea, the citizens have not only volunteered to maintain the school, but have also, of their own accord, entered into an obligation to erect a large and handsome stone building for the accommodation of the teachers and scholars. This was brought about by the zeal and activity of a single individual, whose name, though a barbarous one, ought here to be mentioned—Wassiligi Kologriew. This gentleman volunteered as an agent to promote the cause of education in the place of his residence, and, besides giving his time and efforts, bore an equal share in all the expenses, and in addition, made a distinct donation of twenty-five hundred rubles for the advancement of the cause.

Another gentleman at Archangel, by the name of Kowalewsky, made a journey to a distant neighborhood inhabited by Samoiedes, Sirianes, and other half-barbarous tribes, to explain to them the advantages of education, and endeavor to establish a school among them. In this he was warmly seconded by the clergyman of the place; and, as the result of it, a single peasant or farmer, by the name of Anuphriew, engaged to support the school entirely for two years, and after that to contribute three hundred rubles a year for five years longer; and in addition to this he contributed fifteen hundred rubles for the erection of a school-house. The chief magistrate of the place also contributed, and, allured by these examples, the Sirianes put down nearly fifteen thousand rubles; and as soon as the requisite preparations could be made, the school was opened, with great solemnity and appropriate ceremonies, in the midst of an immense concourse of intensely-interested spectators. I shall be greatly disappointed if we cannot find in Chio, enlightened men in our cities, and farmers in the country, willing to do as much for education as the gentleman of Archangel, and the hard-working peasant in the frozen regions of northern Russia.

A merchant by the name of Pluessin, in Lialsk, made a donation of ten thousand rubles for the foundation of a district school in that place, and offered, in addition, to have the school kept in his own house, and to furnish it with firewood for three years. Tschistow, a citizen of Moscow, gave twenty-three hundred rubles for the purchase of school books, to be distributed among the poor children of the first school district in that city.

Numerous other instances might be mentioned of donations from persons in all ranks in society—in money, books, houses, fuel, or whatever they had it in their power to give for the support of schools; but the above may be sufficient to show the spirit of the people, and excite us to emulation.

It must be observed, that the government makes provision for the maintenance of all the district schools, gymnasia, and universities; and that this liberality of private citizens arises from pure zeal for the cause, and is applied to the extending and increasing the advantages derived from governmental patronage, to the purchase of books and clothing for the poorer children, the establishment of school libraries, and the providing of suitable rewards for meritorious teachers and pupils, and securing the means of access to the school-house, and proper furniture for it. Every effort is made to provide a plentiful supply of good school-books, and to establish suitable libraries for the use of teachers. Quite recently, a Russian lady, a Miss Darzoff, received from the government a premium of twenty-five hundred rubles for compiling a little work, entitled 'Useful Readings for Children.'

In view of such facts as these, who is not ready to exclaim, 'Well done, cold, semi-barbarous, despotic Russia!—may other nations, more favored by Nature and Providence, emulate thy example!'

PROVIDENCE ASSOCIATION.

The annual meeting of the Providence Auxiliary Unitarian Association was held in the vestry of the First Congregational Church, on the evening of Sept. 30. After the election of officers and the usual business, the Association adjourned to the church, where a discourse was delivered by the Rev. Mr Thompson of Salem. His subject was the *Death of Christ*,—the view which we take of that event, as Unitarians, and yet more, as most important and alone essential,—the common view which all christians take of it, the gracious design and holy influence which all believers, if not all men, must ascribe to it. It was an able discourse, covering the whole ground of that large subject, and setting forth justly and fervently all its prominent features.

INTELLIGENCE.

A PROCLAMATION
FOR A DAY OF PUBLIC
THANKSGIVING AND PRAISE.

WHEREAS, through the mercy of our Heavenly Father, we again behold the fulfilment of the promise, that while the earth remaineth and time seed harvest shall not cease,—I do with the advice and consent of the Council, and agreeably to established usage, appoint THURSDAY, the twenty-eight day of November next to be observed as a day of public thanksgiving and praise to the Gracious Being, who has preserved our lives for another year, and crowned them with so many blessings.

Let our deepest gratitude be awakened, while we behold, in every direction, the fruits of the earth, mature at their appointed season, laid up in ample store, as the food of men. Let us reflect that the annual harvest is the result of the harmonious working of the great system of the material creation. When we consider that all the powers and properties of the natural elements, of the earth and the air, of the winds and the latent principles which govern their movements, of revolving planets, and of the warming and enlightening sun must combine, in order to the ripening of a single grain of corn, let our thoughts arise from these second causes to the Great First Cause on whom they depend, and who, from the opening heavens, sends down the daily food of the whole family of man, as in a great sheet knit at the four corners of the universe, and let down to the earth.

In surveying the mercies of the past year, while we sympathise with our fellow-citizens in distant parts of the Union visited with pestilential disease, let us be thankful for the great measure of health, which has prevailed within our own borders.

Let us, on the day of the public annual Thanksgiving, express our gratitude to the Author of Good for all our public and private blessings; more especially

For the continuance of peace with foreign nations and tranquillity at home;

For the constitution of free Government under which we live; and laws and institutions favorable to the improvement and happiness of the citizens;

For the increasing care of education in the community, and for the rapid progress of the useful sciences and arts, and of good learning; and

For the measure of prosperity, which prevails in the Commonwealth, and the share of the comforts of life which has been allotted to the people of this State, in as great a degree, as to any portion of the human family.

Above all, let us not fail to render our devout acknowledgements to the God and father of our Lord Jesus Christ, that he has been pleased to add to all his other mercies the gift of his Son our Savior and the hope of Pardon and Immortal Life in his Gospel.

The people of the Commonwealth are invited to set apart the above named day from the ordinary business of life, to assemble in their usual places of religious worship, and unite in those devotional exercises which become the occasion. They are requested to abstain from all amusements inconsistent with the character of the day. As winter approaches, let those whom it finds comfortably housed, clothed, and fed, remember that there are some, both in town and country, who suffer for want of the necessaries of life: And let the hand which is raised in thanksgiving be opened in charity.

Given at the Council Chamber in Boston, this twenty eighth day of September, in the year of our Lord one thousand eight hundred and thirty-nine, and of the Independence of the United States the sixty-fourth.

EDWARD EVERETT.

By His Excellency the Governor, with the advice and consent of the Council.

JOHN P. BIGELOW, Secretary of State.

God save the Commonwealth of Massachusetts!

Franklin Lectures.—We learn that the Rev. Dr. Dewey, of New York, will deliver the introductory to this very popular and useful course of Lectures.

Wesleyan Methodist Missions.—Mr. Alder, one of the Secretaries of the Wesleyan Missionary Society, London, stated the following facts at a meeting of the A. B. C. F. M. during the anniversary week in New York, where he was on his way to Canada.

Principal stations in Europe,	28
" " Asia,	19
" " South Seas,	15
In Western and Southern Africa,	28
In West Indies,	45
In British North America,	57
Total,	195

With 318 regulary accredited missionaries; 360 salaried catechists and school teachers; 4,000 unsalaried agents; 65,000 Church members, and 57,000 in schools. So great is the work which God has accomplished by missionary agencies.

The object of our missions on the continent of Europe is, to revive Christianity in the fallen Churches. We have a mission in Sweden, and our missionary there acts also as Agent for the British and Foreign Bible Society. We have a mission in north of France, one in the south, and one in the neighborhood of the Alps, among the descendants of the Waldenses and Albigenses.

Spanish Slave Trade.—The Spanish slave trade was to have finally ceased, according to the stipulations in the treaty between Spain and England, on the 5th of July and 28th of August, 1814, in 1820. But within these two years, and perhaps this very moment, slave ships have been publicly fitted out from Cuba, and immense numbers of slaves have been imported into that island, WITH THE OPEN CONNIVANCE OF THE AUTHORITIES. A mixed Commission, consisting of British and Spanish Commissioners, has been established at Havana, for the condemnation of vessels proved to have been engaged in the slave trade. But we are officially informed by Mr. Macleary, one of the Commissioners, that since the establishment of the court, no seizure of slave vessel has ever taken place, but on the interference and denunciation of the British Commissioners; and *even then, such seizure has only been made to be instantly followed, by a perfect acquittal, in the Spanish tribunals.—AfCulloch's Dictionary of Commerce.*

Improvement in Surgery.—We find in the Paris Journal des Debats, the following account of a discovery made by M. Guerin, in the cure of diseases of the spine, which may be deserving of attention:

At a late meeting of the Academy of Science at Paris, M. Julius Guerin, director of the orthopedic establishment of La Muette, explained the new process, which he has already practised successfully twelve times, in treating deviations in the height. This treatment rests on the principles developed by M. Guerin in his late work, which was crowned by the Academy, according to which the greatest number of articular deformities are the result of muscular convulsive contraction, arising from an affection of the brain, the marrow, or the nerves themselves. In starting from this point, the author has been led to the practice of dividing the tendons and contracted muscles in deviations of the dorsal spine, in the same manner as has been practised in deviations of the neck. He has applied this operation to subjects of both sexes and of different ages, in cases of a twist in the vertebral column, with proportionate gibbosity. In some cases a single division of the contracted muscles was sufficient; in others, it was necessary to operate several times. Immediately after the operation, a straightning more or less decided was obtained—and in the case of one young man of the age of twenty-one years, who had been under a mechanical treatment for his distortion for eighteen months, the section of the long dorsal muscle and the spinal cross muscles which correspond, produced an instantaneous straightning of the entire deviation. These operations were followed with no accident. A committee of the Academy is to examine these new results in surgical orthopedy.—*Dai. Adv.*

By letters from Rio Janeiro, it is stated that there were fitting out at that port no less than 36 fast sailing vessels for the detestable traffic in slaves, and that as open as colliers in the Thames. In the month of January last, 1042 slaves were brought into the port of Rio Janeiro, and in the month of February 1637 slaves in 10 ships. It was estimated that the destruction of life, owing to the strict precautions used against capture, is seldom less than one half. *London Paper.*

Spain.—The Carlist rebellion in Spain appears to be drawing to a close. The chief grounds, for the expectation of a speedy close of the rebellion, are the disorganization of the Pretender's army, the mutiny of a portion of his troops, the determination of the French Government to co-operate in earnest with England, in the execution of the Quadruple Treaty, and recent conferences of Lord John Hay with Maroto; of which the intent is well understood to be the withdrawal of Don Carlos from Spain on certain conditions.

Turkey and Egypt.—Mehemet Ali is resolved not to relinquish the advantages he has obtained without a struggle. He demurs to the delivery of the Turkish fleet and insists upon the hereditary possession of Syria. A communication from Chosrew Pacha, the Sultan's Foreign Minister, stating the determination of the Five Powers to stop the war and arrange the terms of peace, had been despatched from Constantinople; but Mehemet's reply is not given. The forts on the Dardanelles have been repaired, and rendered almost impregnable. Many headless Turks floating in the sea of Marmora attest the despotic cruelty of the Government; and it is said, the Mehemet Ali's assumption of the chief rule would be gladly hailed by the people in Constantinople.

At Alexandria the whole Turkish fleet had entered the port. The crews had received their pay, the Pasha having, to rise the necessary funds, disposed of a part of his cotton. Mehemet Ali, was showing the most marked attentions to the Turkish officers, with a view it was supposed, to induce them to remain with him, in case of his being obliged to return the fleet.

SUNDAY SCHOOL SOCIETY.

The quarterly meeting of the Sunday school society will be held in Tremont Hall, Philips Place, tomorrow evening, at 7 o'clock. Addresses are expected from several gentlemen. All interested in Sunday schools are invited to attend.

MARRIAGES.

In this city, Oct. 2. Mr. Daniel F. Snow, of the firm of Thomas Snow & Co., to Miss Charlotte Wright Pettes.

In Charlestown, Sept. 30, Mr. John D. Plummer, of C. to Miss Abby Colby, of Warren N. H.

In Lowell, by Rev. Mr. Edson, Mr. Charles T. Appleton to Catharine, daughter of the late Hon. Luther Lawrence.

In Edgartown, Capt Peter M. Coffin to Mrs Susan Fisher.

In Pepperell, by Rev. Mr Babbidge Mr Henry W. Conant to Miss Harriet A. Blood.

Mr Christopher G. Worster of Springfield, to Miss Betsey Tarbell.

DEATHS.

In this city, Mrs Maria, wife of Mr Seth Bryant, aged 35.

In this city, on Monday morning last, Miss Eliza Woodbury, aged 42.

In West Cambridge, on Sunday, Mrs Elizabeth W. Prentiss, aged 67.

In Westhampton, Mrs Silence, wife of Dea Samuel Edwards, aged 88.

In Bernardston, Dr Gideon Ryther, aged 71, Postmaster of that town.

In Royalston, Mass. on the 22d ult, Miss Mary Emmons, 81, formerly of this city.

In Warren, Ohio, Sept. 17, Hon. Calvin Pease, for many years one of the Judges of the Supreme Court of Ohio, 63.

In Augusta, Ga., Mrs. S. J. Chipman formerly of Boston

In Madisonville La., Mr. Albert G. Hoogs, of Boston, Mass.

In Pepperell Aug. 9, Mrs Mary widow of the late Dea. Benj. Hall, aged 69

In Greenfield, Hon. James C. Alvord, 31

NEW MEDICAL WORKS.—Principles of the Theory and practice of Medicine, by Marshall Hall, M. D., 1st American edition, revised and much enlarged by Jacob Bigelow, M. D. and O. W. Holmes, M. D. 1 vol 8vo. This day published by CHARLES C. LITTLE & JAS. BROWN, 112 Washington street. oct 5

Also Jones's Practical Observations on Diseases of Women, illustrated with cases and plates. o5

ILLUSTRATED HISTORY OF NAPOLEON—By R. H. Horne, with many hundred beautiful engravings.
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THE LATEST FORM OF INFIDELITY EXAMINED.—A Letter to Mr Andrews Norton, occasioned by his Discourse before the Alumni of the Cambridge Theological School on the 19th July, 1839, by an Alumnus of that School. Just published by JAMES MUNRGE & CO. 134 Washington street. oct 5

TRADITIONS OF PALESTINE, or Times of the Saviour. By Harriet Martineau. A new edition of this beautiful work,—which is said to be the best Miss Martineau has ever written. Just published by WM. CROSBY & CO. oct 5 118 Washington st.

ANNUALS FOR 1840.—The Token and Atlantic Souvenir, edited by S. G. Goodrich Esq.; The Gift, by Miss Leslie; The Violet, by Miss Leslie; The Religious Offering, by Miss C. H. Waterman; The Religious Souvenir, by Mrs L. H. Sigourney; The Literary Souvenir, by W. E. Burton; The Youth's Keepsake, Gem, Pearl; Lady's Annual Register, by Mrs Gilman; American Almanac, &c. &c. For sale by WM. CROSBY & CO. oct 5 118 Washington st.

ELOCUTION.—The Subscriber continues to give instruction in Schools, and private lessons to Classes, and to Individuals.
A class of Boys, meeting weekly, on Saturday afternoon, is now open at Chauncy Hall, Chauncy Place. WILLIAM RUSSELL,
Boston, Oct. 2d, 1839. No. 6 Beach st.

UNITARIAN TRACTS.—No. 120. 'Come over and Help Us.' A Letter to Rev. George Putnam, by E. Peabody.
No. 121. 'To the Law and the Testimony.' A discourse on the deference paid to the Scriptures by Unitarians, by James Walker.
No. 122. Remarks on Creeds, Intollerance, and Exclusion, by William E. Channing, D. D.
No. 123. Charges against Unitarianism, by E. Peabody.
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No. 126. The Sunday School, a discourse pronounced before the Sunday School Society, by Wm E. Channing.
No. 127. What is Truth? by Rev Andrew P. Peabody.
No. 128. A Young Man's Account of his Conversion from Calvinism. A statement of Facts.
No. 129. True Grounds of Christian Unity, by Rev. G. Putnam.
No. 130. A Rational Faith competent to the wants of Man.
No. 131. The Thirteenth Report of the American Unitarian Association, with the proceedings of the Annual Meeting, May 29, 1838.
No. 132. Duty of Promoting Christianity by the circulation of Books. By Henry Ware jr.
No. 133. The Future Life, by William E. Channing.
No. 134. Repentance the Ground of Forgiveness, by Rev. Joseph Hutton, LL.D, of London.
No. 135. The worship of the Father, a service of Gratitude and Joy. By W. E. Channing.
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No. 137. Fidelity in Duty, not accuracy in Belief, our test of the Christian Character. By Andrew P. Peabody.
No. 138. The Unitarian Reform. By Rev. J. F. Clarke.
No. 139. Truths joined by God not to be sundered by Man. By Samuel Osgood.
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No. 141. Unitarianism Vindicated against the Charge of Skeptical tendencies. By James Walker.
No. 142. Remarks on the Sacred Scriptures, and on Belief and Unbelief. By Orville Dewey.
No. 143. The Fourteenth Report of the American Unitarian Association, with the Proceedings of the Annual Meeting, May 29, 1839.
The Tracts of the A. U. A. can be had of the publishers, bound in eleven volumes at the low price of 75 cents per volume.
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Oct. 5.

WALKER ON INTERMARRIAGE—A fresh supply this day received and for sale to the Trade, and at retail, by WEEKS, JORDAN & CO.
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LADY'S BOOK.—The publishers would call particular attention to the present No. of this Periodical, containing two copperplates, one large and ten small wood engravings, illustrating full directions to ladies in Riding—Music—articles by Miss Gould, Mrs Ellet, Mr. Thacher, &c.
☞ An edition of twenty thousand is now issued—$3,00 per annum. WEEKS, JORDAN & CO.
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THE FUTURE LIFE OF THE GOOD.—CONTENTS.
Contemplation of Immortality—Reunion of Friends—Land of the Blest—Society of the Blessed—Light of Immortality—Permanency of the Future Life—The Character unchanged by Death—&c. &c. &c.
'I felt, that however long to me
The slumber of the grave might be,
I should know him again 'mid the countless throng
Who shall bear their part in the seraphim's song.'
This day published, by JOSEPH DOWE 22 Court street. epistf sept 28

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NEW BOOK for Traders, Farmers, Mechanics, and business men of all classes.—The American Conveyancer; containing a large variety of legal forms and instruments, adapted to popular wants and professional use throughout the United States, together with forms and directions for applicants under the Patent Laws of the United States, and the Insolvent Act of Massachusetts. By George T. Curtis, of the Boston Bar. 1 vol, 12mo, pp. 281. This day published by CHARLES C. LITTLE & JAS. BROWN, 112 Washington street. oct 5

CHAUNCEY HALL SCHOOL.—This institution will henceforth be under the joint care and management of the subscribers; they having this day associated themselves for that purpose.
T. C., Jr. has had the sole charge and instruction of the classical department of this school, for the last five years.
Arrangements have been made for fitting candidates for admission to advanced standing at the University, without interfering with the class exercises of the school. G. F. THAYER.
oct. 5. T. CUSHING, JR.

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THOSE parents, who wish to give their children a thorough English Education, where they may escape the evils incident to city schools, are respectfully informed that Mr C. A CUMMINGS will take a few more pupils into his private boarding Academy at Quincy, Mass, if early application be made.
Refer to Rev. Messrs Whitney and Lunt, pastors of the Unitarian Church Quincy.
TERMS.—Board and Tu

POETRY.

FOR THE REGISTER AND OBSERVER.

THE BURIAL. By T. Dawes.

Hark! slowly moves the long and mourning train,
While solemn tolls the deep, funereal knell,
Calling some spirit to its God again,
The Great Beloved, who guards his children well.
'Twas not permitted for that soul to dwell
A longer space upon earth's fertile plain.
And now the iron tongue of deep-toned bell
Tells to the flesh—'thy labors are in vain,'
While friendly voices raise the sad, tear-prompting strain.

Yes—for one form their loved embrace has fled,
They meet to mourn the loss of one so dear—
One but now numbered with the sleeping dead,
But now extended on that darkenened bier.
And is it wrong to drop the sorrowing tear?
To grieve around a friend's cold, earthly bed,
Who never shall greet friend—or mortal here,
And joined with whom through life we gladly sped?
Oh scorn us not, when memory stoops, one parting tear to shed.

Mark midst the throng—resigned to her fate,
A widowed parent prays for strength from heaven;
Strength to support her grief's increasing weight,
Strength to behold earth's dearest ties all riven—
Prays that her tears of grief may be forgiven
Upon her loved son's mournful burial day;
—And sorely with her feelings has she striven
To gain reflection's power—the power to say,
The God to me who gave, can justly take away.

Slowly the tassled hearse comes sad along,
Bearing the young, the noble and the brave!
That one, erst happiest of the happy throng,
The life of joy, where mirth's glad banners wave,
Whose tongue the friendly greeting always gave,
And *first* raised high the merry, jocund song—
Yes, he now seeks his home—the narrow grave
Will soon contain the form we loved so long;
But *that* we loved does *not* entombed there belong.

Insatiate Death! could not thy bony hand
Forth summon one less manly from beneath
The noblest, holiest of the happy band
Whom glowing youth had crowned with her wreath?
But thou must pluck the rose from off the heath—
Art dainty in thy choice—and grasp'st the flower
While yet it bloom—while yet in youth it breathe,
Dread King of Terror! great has been thy power,
But sweet Religion smiled, and man disdained to cower.

Prover of Faith! thy kingdom is supreme,
Thou boldest firmly thy destroying wand,
Which bids man's brief existence be a dream,
And frees the spirit from its mortal band.
O'er *that* thy kingly word and sceptred hand
Have no command—thou canst not bid it die,
Thou canst not bid it for a moment stand—
It scorns thy rule, and wings its flight on high.
Where is thy boasted sting, thy glorious victory?

THE PARTING OF SUMMER.

BY MRS. HEMANS.

Thou'rt bearing hence thy roses,
Glad Summer! fare thee well!
Thou'rt singing thy last melodies
In every wood and dell.

But in the golden sunset
Of thy latest lingering day,
Oh! tell me o'er this chequered earth
How hast thou passed away.

Brightly, sweet summer! brightly
Thine hours have floated by,
To the joyous birds of the woodland boughs—
The rangers of the sky:

And brightly in the forests
To the wild deer bounding free;
And brightly midst the garden flowers,
To the happy murmuring bee.

But how to human bosoms,
With all their hopes and fears;
And thoughts that make them eagle wings
To pierce the unborn years?

Sweet summer! to the captive
Thou hast flown in burning dreams
Of the woods with all their hopes and leaves,
And the blue rejoicing streams;

To the wasted and the weary,
On the bed of sickness bound;
In sweet, delicious fantasies,
That changed with every sound;

To the sailor on the billows,
In longings wild and vain
For the gushing founts and breezy hills,
And the homes of earth again.

And unto me, glad Summer!
How hast thou flown to me?
My chainless footsteps nought have kept
From my haunts of song and glee.

Thou hast flown in wayward visions,
In memories of the dead—
In shadows from a troubled heart,
O'er a sunny pathway shed;—

In brief and sudden strivings,
To fling a weight aside:
'Midst these thy melodies have ceased,
And all thy roses died!

But oh! thou gentle Summer!
If I greet thy flowers once more,
Bring me again thy buoyancy,
Wherewith my soul should soar!

Give me to hail thy sunshine
With song and spirit free;
Or in a purer land than this
May our next meeting be!

[From Blackwood's Magazine.]

WOMAN.

Of manly wisdom if there lacketh aught
In the fair structure of dear woman's mind,
It is Heaven's benison, of so sweet a kind,
That she may walk this earth with evil fraught,
And know it not. For purity untaught,
And unassailable in *her* enshrined,
Shines like the ray in precious stone confined,
Through the clear adamant of holy thought:
But man, that makes and combats evil, needs
The serpent's wisdom, and the serpent's lure
Comes with it, and his feet too often leads
Astray: Woman, with light, and instinct sure,
Walks virtue-charm'd 'mid the world's blackest deeds,
Unharm'd—'For to the pure all things are pure.'

MISCELLANEOUS.

CHARLES CARROL.

BY LORD BROUGHAM.

We do a thing of very pernicious tendency if we confine the records of history to the most eminent personages who bear a part in the events which it commemorates. There are often others whose sacrifices are much greater, whose perils are more extreme, and whose services are nearly as valuable as those of the more prominent actors, and who yet have from chance or by the modesty of a retiring and unpretending nature, never stood forward to fill the foremost places, or occupy the larger spaces in the eye of the world. To forget such men is as inexpedient for the public service as it is unjust towards individuals. But the error is far greater of those who, in recording the annals of revolution, confine their ideas of public merit to the feats of leaders against established tyrany, or the triumphs of orators in behalf of freedom. Many a man in the ranks has done more by his zeal and his self-devotion than any chief to break the chains of a nation, and among such men Charles Carrol, the last survivor of the patriots of the American revolution, is entitled to the first place.

His family was settled in Maryland ever since the reign of James II., and had during that period been possessed of the same ample property, the largest in the Union. It stood, therefore, at the head of the aristocracy of the country; was naturally in alliance with the government; could gain nothing while it risked everything by a change of dynasty; and therefore, according to all the rules and the prejudices and the frailties which are commonly found guiding the conduct of men in a crisis of affairs, Charles Carrol might have been expected to take part against the revolt, certainly never to join in supporting it. Such however, was not this patriotic person. He was among the foremost to sign the celebrated Declaration of Independence. All who did so were believed to have devoted themselves and their families to the furies. As he set his hand to the instrument, the whisper ran round the hall of Congress. 'There go some millions of property!' And there being many of the same name, when he heard it said, 'Nobody will know what Carrol it is,' as no one signed more than his name, 'You'll get clear—there are several of the name—they never will know which to take.'

'Not so!' he replied, and instantly added his residence, 'of Carrolton.'

He was not only a man of firm mind, and steadily fixed principles; he was also a person of great accomplishments and excellent abilities. Educated in the study of the civil law at one of the French colleges, he had resided long enough in Europe to perfect his learning in all the ordinary branches of knowledge. On his return to America, he sided with the people against the mother country, and was soon known and esteemed as among the ablest writers of the Independent party. The confidence reposed in him, soon after was so great, that he was joined with Franklin in the commission of three sent to obtain the concurrence of the Canadians in the revolt. He was a member of Congress for the first two trying years, when that body was only fourteen in number, and might rather be deemed a cabinet council for action than anything like a deliberative senate. He then belonged, during the rest of the war, to the Legislature of his native State, Maryland, until 1788, when he was elected one of the United States Senate, and continued for three years to act in this capacity. The rest of his time until he retired from public life in 1794, was passed as a Senator of Maryland. In all these capacities he has left behind him a high reputation for integrity, eloquence and judgment.

It is usual with Americans to compare the last thirty years of his life to the Indian summer—sweet as it is tranquil, and partaking neither of the fierce heats of the earlier, nor the chilling frosts of a latter season. His days were crowned with happiness, and lengthened far beyond the usual period of human existence. He lived to see the people whom he had once known 900,000 in number pass twelve millions; a handful of dependent colonists become a nation of freemen; a dependent settlement assume its place among the first-rate powers of the world; and he had the delight of feeling that to this consummation he had contributed his ample share. As no one had run so large a risk by joining the revolt, so no one had adhered to the standard of freedom more firmly, in all its fortunes, whether waving in triumph or over disaster and defeat. He never had despaired of the commonwealth; never had shrunk from any sacrifice, nor ever pressed himself forward to the exclusion of men better fitted to serve the common cause. Thus it happened to him that no man was more universally respected and beloved: none had fewer enemies; and, notwithstanding the ample share in which the gifts of fortune were showered upon his house, no one grudged its prosperity.

It would, however, be a very erroneous view of his merits and of the place which he filled in the eye of his country, which should represent him as only respected for his patriotism and his virtues.—He had talents and acquirements which enabled him effectually to help the cause he espoused. His knowledge was various; and his eloquence was of a high order. It was, like his character, mild and pleasing; like his deportment, correct and faultless, flowing smoothly, and executing far more than it seemed to aim at, every one was charmed by it, and many were persuaded. His taste was peculiarly chaste, for he was a scholar of extraordinary accomplishments; and few, if any, of the speakers of the New World came nearer the model of the more refined oratory practised in the parent state. Nature and ease, want of effort, gentleness united with sufficient strength are noted as its enviable characteristics: and as it thus approached the tone of conversation, so, long after he ceased to appear in public, his private society is represented as displaying much of his rhetorical powers, and has been compared, not unhappily, by a late writer, to the words of Nestor, which fell like vernal showers as he spake to the people. In commotions, whether of the Senate or the multitude, such a speaker, by his calmness and firmness joined, might well hope to have the weight, and to exert the control and mediatory authority of him, *pietate gravis et meritis*, who

——regit dictis animos et pectora mulcet.

In 1825, on the anniversary of the half century after the Declaration of Independence was signed, the day was kept over the whole union as a grand festival, and observed with extraordinary solemnity, as the clock struck the hour when that mighty instrument had been signed, another bell was heard to toll: it was the passing bell of John Adams, one of the two surviving presidents who had signed the declaration. The other was Jefferson; and it was soon after learned that at this same hour he too had expired in a romote quarter of the country.

There now remained only Carrol to survive his fellows; and he had already reached extreme old age; but he lived yet seven years longer, and, in 1832, at the age of 95, the venerable patriarch was gathered to his fathers.

The Congress went into mourning on his account for three months, as they had done for Washington, and for him alone.

[From the North American.]

THE GERMAN POPULATION.

When you hear it said that the German population of Pennsylvania can decide the question who shall be her Governor, you have an indefinite idea of their number and importance. But when you once go into the State and pass through the different parts of it, you are surprised to find them filling all the delightful valleys, and crowding out every body else. I notice that a writer in New York, estimates the German population in the United States at 2,500,000, and their descendants at 3,500,000, making an aggregate of six millions. I can hardly believe this estimate can be correct. Be that as it may, they are a very important part of our population, and a part concerning whom we ought to know more than we do.

About ninety years ago they began to emigrate to Pennsylvania. Those who first came were poor and ignorannt. But here they found good land and a good home. They soon became good farmers, industrious and frugal. Shut out by their language and habits from the American population, they had to depend upon their mother country for all the light and instruction they had. The first generation had literally no instruction of any kind. The next generation, connected ecclesiastically with their native country, received their preachers and teachers from abroad. About the time and at the close of the Revolutionary War, they had any thing and every thing come in the shape of ministers and teachers. These were, most of them, men of no principle, and in no sense qualified to raise the Germans here. The consequence was, that the second generation advanced in wealth, and in industry, but not in light and knowledge, and money became their God. We have the third generation on the ground now. Owing to their isolated situation, and to the circumstances in which they have been placed, they have learned only one thing, and that is how to get money and keep it. They are accused of being a close-fisted, tight, griping generation. From what I have seen, I do not believe the German is naturally so; but keep his situation in mind. The Germans occupy almost all these splendid flats, which lie between the Schuylkill and Susquehanna, and find the rich valley where you will, and you find it full of Germans. Nine-tenths of all in Pennsylvania speak the German language; their preaching in this language is in the same proportion. They have not, till very lately, had ministers and teachers who could elevate their character. They have followed the Scotch Irish, bought him out, driven him ahead as a pioneer, and where the Irish would starve, the Germans are rich. In disposition they are kind, easy and pleasant. In friendship and in benevolence, they are said to be, not like your thin, flashy sheet-iron stoves which will heat up in a moment and get cool again as soon, but like their own great Dutch stoves which require half a cord of hickory to heat one up, but which will long retain its heat when once heated.

There can be no question but that they have given their whole attention to money, and that they love it too well;—but this was the only thing they could do, situated as they have been. They are now beginning to look around them, and to inquire for light. They may be characterized as an illiterate people, but not as an ignorant one. They have now two institutions of learning, both of which promise much for their sons; one at Gettsyburg, belonging to the Lutherans, and the other at Mercersburg, belonging to the German Reformed Church. In addition to these, they begin to patronize private schools. Those at Mount Joy may be mentioned as well patronized by the Germans. In addition to these, they are now educating many very promising young men for the ministry, and as soon as they get an educated ministry, the mass of population will be enlightened and elevated. The schools too, with which in truth the State is to be blessed, will do much for them.

The Germans are found occupying the best lands in New York, Pennsylvania, Ohio, Maryland, Indiana, North Carolina, Illinois and Missouri. To the latter State, they are now rapidly emigrating in large bodies, and of very respectable character. There is one peculiar difficulty in the way of having our German population amalgamate, and become in all respects, like ourselves,—that is, the almost universal use of their own language. So long as they do this, it is next to impossible to teach them, and have their sympathies and ours alike. They speak it, and they preach in it almost entirely; and they keep up the use of it for two special reasons, as they say; first, because they love the language; it is rich, full, comprehensive, and eminently the language of conversation; and secondly, there are so many constantly arriving from Germany, who cannot speak the English language, that they feel it necessary to keep up the use of their own. I could wish that they would consent gradually to give up their own language and adopt ours, as they have given up their country, and made this their home. It is impossible that the two languages can both be long continued. The one or the other must go into desuetude; and it is no difficult matter, from the very nature of things, to say which. As to those Germans who wear long beards and coats without buttons, and breeches without suspenders, hy whatever name they may be called—Dunkers, Omish, or Memnists, they are too inconsiderable in number to come into the calculation, while estimating the German population and character.—They think it wrong to wear a button, or shave the face. If this be folly, it is certainly harmless; if it be religion, it is inconvenient if not absurd. While there can be no doubt but light and intelligence are breaking in among the German population of this country, yet in this State, in every county filled with them, you will find at least one dark corner. They ought to educate their sons and daughters more; but they are improving, and it is with great satisfaction I say, that their character appears better in all respects, the more you become acquainted with them. The tide of emigration sets them in upon us like a flood; and as fast as possible we ought to take them by the hand, and make them at home as members of our own great family. Civus.

FAMINE IN INDIA.

It appears from the recent transactions of the British India Society, that within the last seventy-three years no less than sixteen desolating famines have occurred, and that too in a country the soil of which is allowed to be one of unexampled fertility, and the resources of which, it cannot be denied, if properly managed, would be fully adequate to all the demands of its teeming millions. The dates at which these famines are said to have occurred are 1766, 1770, 1782, 1792, 1803, 1804, 1819, 1820, 1824, 1829, 1832, 1833, 1836, 1837, 1838, and 1839. Some of the earlier of these famines may, it is stated, be referred to the simultaneous occurrence of wars; but with respect to those of the last twenty years, which have been a time of profound peace, no such cause can be assigned.

The accounts which are given of the famine of 1838 are appalling in the extreme. At Agra 78,000 pining wretches were fed by the bounty of the public on the 14th April; and between the first and the fifteenth of March, 71,533 infirm and sightless creatures were fed in the same manner. So great were the ravages of death that the air was tainted with the effluvia from the putrifying carcasses of men and cattle, and the rivers of the Jumna and the Ganges were choaked up and poisoned by the dead bodies thrown into their channels. The water and fish of these rivers were rejected as unfit for use. The mortality was at the rate of 10,000 per month; a destruction of life which, had it continued, would have been sufficiently large to have swept off the entire population in less than a year.

THE MADISON PAPERS.

We learn from an article in the National Intelligencer, that this great national work, committed by Congress to the superintendence of H. S. Gilpin, Esq., will be published early in November. The work will be issued in three volumes from stereotyped plates. The type will be large, according to the suggestion of Mr Robbins, the venerable senator from Rhode Island, who said beautifully in the committee to whom the consideration of the subject was referred, 'Let it be printed in large type. This is a book for the old men of the country. Let it be made so that they can read it with comfort. It will become the political bible of the land; and we, who recollect those times, who felt the inexpressible transition to the secure and permanent national happiness all of you have been born to enjoy, achieved by the men whose voices, swayed by the awful fears or mighty hopes of the moment, now come to us from the tomb through that book—we want to ponder over it, to study it, and to catch the inspiration of their solemn sense of public duty, ere we leave the life that has been blessed by their labors. On behalf, therefore, of the old men of the country, I beg that this book may be printed in large type.'

These papers, added to the works of Judge Marshall, and the publications of Mr Jared Sparks, will constitute a full collection of important documents relating to the most eventful periods of our history. Valuable to the present generation, they will be a rich treasury of materials from which some future historian may construct a fabric of more noble proportions, and of a more commanding aspect than any which the world has ever seen.

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